

Introduction to the Devotional Readings

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Family

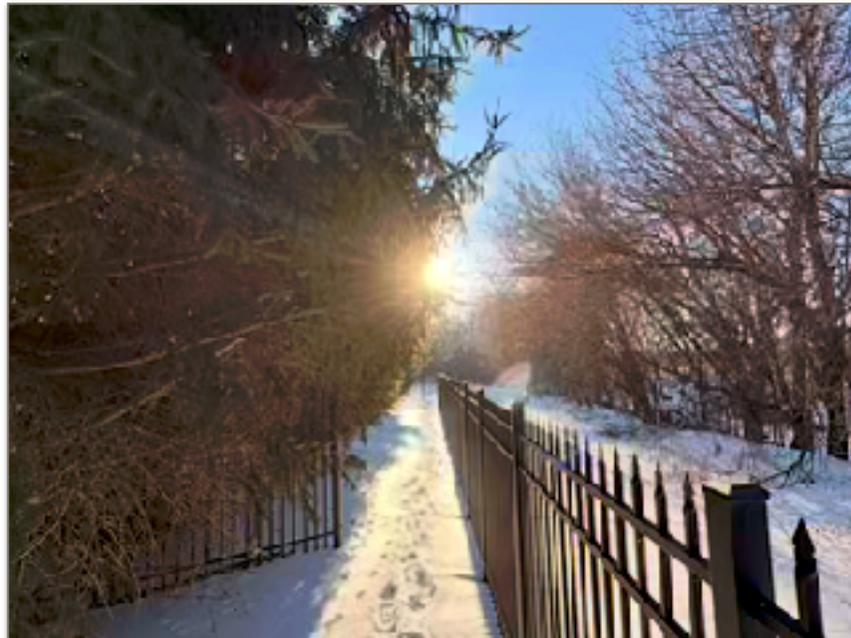
Quotes to use in the introduction

Romans

What is the Gospel?

“As both Luther and Calvin describe so powerfully, this “gospel of God” (Romans 1:1) was a declaration about God’s righteousness. It was the message that the perfection and holiness of God has been seen in the life and death of Jesus Christ; and that this perfection is offered to us, as a free gift, through the life and death of Jesus Christ. That is the “gospel” message of Romans and, as we will see, Paul shows us not only how God in the gospel makes sinners righteous, but also how this most precious gift of God is enjoyed in our lives—how it produces deep and massive changes in our behavior and even in our character” (Keller p7).

Theme one is the gospel justifies by outside righteousness given to us through faith. “Paul's second theme is the consequent redefinition of the people of God, no longer according to descent, circumcision or culture, but according to faith in Jesus, so that all believers are the true children of Abraham, regardless of their ethnic origin or religious practice. So 'there is no difference' now between Jews and Gentiles, either in the fact of their sin and guilt or in Christ's offer and gift of salvation (e.g. 3:21 ff., 27f.; 4:9ff.; 10:11ff.). Indeed, 'the single most important theme of Romans is the equality of Jews and Gentiles'. And linked with this is the continuing validity both of God's covenant (which now embraces Gentiles and demonstrates his faithfulness) and of his law (so that, although 'released' from it as the way of salvation, we yet through the Spirit "fulfill it as the revelation of God's holy will)” (Stott p32 intro).



Restoration walk

Romans: Citizenship in the Kingdom

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Stott Outline:

B. The grace of God in the gospel (3:21—8:39)

1. God's righteousness is revealed and illustrated (3:21—4:25).
2. God's people united in Christ (5:1-6:23).
3. God's law and Christian discipleship (7:1-25).
4. God's Spirit in God's children (8:1-39).

C. The plan of God for Jews and Gentiles (9-11).

1. Israel's fall: God's purpose of election (9:1-33).
2. Israel's fault: God's dismay over her disobedience (10:1-21).
3. Israel's future: God's long-term design (11:1-32).
4. Doxology (11:33-36).
5. A manifesto of evangelism.

D. The will of God for changed relationships (12:1-15:13).

1. Our relationship to God: consecrated bodies and renewed minds (12:1-2).
2. Our relationship to ourselves: thinking soberly about our gifts (12:3-8).
3. Our relationship to one another: love in the family of God (12:9-16).
4. Our relationship to our enemies: not retaliation, but service (12:17-21).
5. Our relationship to the state: conscientious citizenship (13:1-7).
6. Our relationship to the law: neighbor-love as its fulfillment (13:8-10).
7. Our relationship to the day: living in the 'already and the not yet (13:11-14).
8. Our relationship to the weak: welcoming, and not despising, judging or offending them (14:1—15:13).

Conclusion: The providence of God in the ministry of Paul (15:14—16:27).

1. His apostolic service (15:14-22).

2. His travel plans (15:23-33)..
3. His commendation and greetings (16:1-16).
4. His warnings, messages and doxology (16:17-27)

Overview of Paul's letter: an "Executive Summary"

Intro: the

10: Romans: Citizenship in the Kingdom

Intro: Paul wrote around 57AD at the close of his 3rd and last missionary journey; purpose in writing: he hopes to visit them, gain their support for his mission to Spain (15:23-24), and to ensure that they were firmly grounded in the gospel (d);

Theme: On what basis does one attain citizenship in the kingdom of God?

Answer: Justification by faith alone

Justification: a legal term meaning "declared righteous"

I. An INTRO to Justification by Faith: 1:1-17

❖ **Summary verses of book:** intro verses AND 1:16-17 I am not ashamed...

II. Justification by Faith Alone is Necessary: 1:18-3:20

❖ **What is the biggest problem we face / our greatest need?** It is not ignorance as everyone knows about God (1:18-21) - it is that we hate this truth of the glory of God and are justly under God's wrath (1:18, 2:5);

III. Justification by Faith Alone is Sufficient: 3:21-28

❖ **Propitiation:** the removal of God's just wrath against us because it is satisfied by Christ; God is the Just and the Justifier; God gets justice for all sin which is an affront to His holiness (either in Christ or on the unbeliever paying for it eternally in hell) AND God is the One who justifies the ungodly not through works but by faith; we get Christ's record not merely a clean slate

IV. Justification by Faith Alone is the SAME message of the OT: 4:1-25

❖ **Abraham was justified by faith not works (like us :-))** 4:1-3: "imputation": a deposit made to our account, NOT "infused" or like a seed which grows and chokes out the weeds of our sin)

V. The Benefits of Justification by Faith Alone: 5:1-10+

❖ **Eight Benefits:** Justified (5:1); Peace with God (5:1); Access to His grace which preserves (5:2); Hope of glory (5:2); An attitude of rejoicing even in suffering (5:3); Love of God poured out into our hearts (5:5); Saved from God's wrath (5:9); Reconciliation with God (5:10) (d).

VI. Justification by Faith Alone is Not Antinomianism: 6:1-23

❖ **Antinomianism ('no law')**: erroneous objection that Paul overcomes which says that now that we are saved we don't need to walk in holiness

❖ **The Strange Biblical Ethic:** "Do not let sin master you because sin is not going to master you (6:12, 14)"²¹

VII. Justification by Faith Alone is Victorious (7:1-8:43)

❖ **The Unbroken Chain:** those he foreknew 8:29, he predestined, called, justified, and glorified; there are no dropouts; what God starts no one can stop

VIII. Answer to Another Important Objection: Does God Keep His Promises? 9:1-11:35

❖ **Objection:** How can these wonderful promises of Romans 7-8 be true for me if it appears that God did not keep other promises to Israel? "Didn't he promise salvation to Israel, and yet, at the time that Paul is writing, the majority of Jews did not accept Jesus as their Messiah, and therefore have not received salvation. Has God

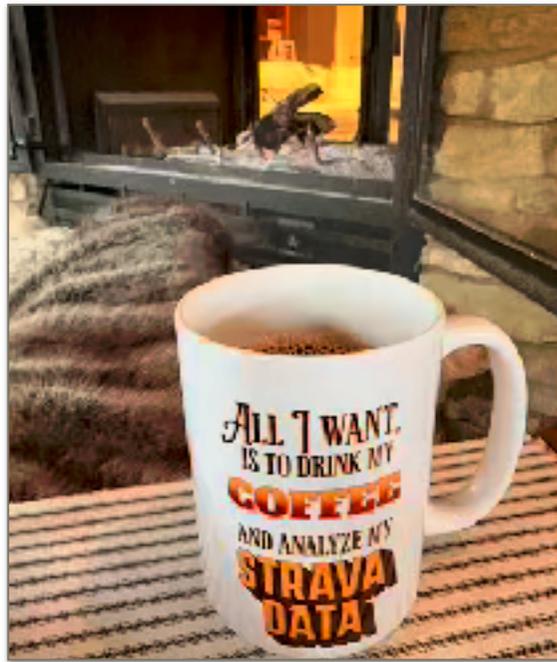
therefore broken his promises?... Just because someone is a physical descendant of Abraham, that doesn't mean that God has promised them salvation, says Paul. We see this right from the call of Abraham. From Abraham's sons, Isaac was chosen, Ishmael wasn't. Isaac's son Jacob was chosen, but not Esau." (D).

- ❖ **11:2-6, 9:6-7:** "So, God's promises are kept – he keeps them to all whom he made them to – to all who depend upon him in faith" (D).

IX. Justification by Faith Alone Produces Holiness, Love & Humility (12:1-16:20)

- ❖ **A. Holiness in the Individual:** renew our minds and live all our life in worship (12:1-2), 2. use our spiritual gifts for the body (12:4-8), and 3. live lives marked by love, joy, etc. because of who we are in Christ (12:8-21)
- ❖ **B. Holiness in the Corporate Church:** chapters 14-15 deal with the stronger in faith not wounding the brother weaker in faith by how they live; support Paul's trip to Spain; avoid false doctrines and those who cause division (16:17-20)
- ❖ **C. Holiness in the Social / Civil Realm:** 1. submit to God's authority in government; love to others fulfills the law (13:10); "The subjects of the kingdom demonstrate this kind of love, a respect for civil authority, love and concern for one another in the church, and individual marks of holiness and righteousness all because God in Christ has reconciled sinners to himself through the cross and through faith in His blood" (D).

Application: 1. evangelism: are we ready to ask what people think is their greatest need, namely to be declared righteous forever before God so that they may know Him? 2. sovereignty of God: is this doctrine a stumbling block to us or does it delight us in all humility as it does for Paul - Rom 11:33-36?



Restoration place

I. Intro: The gospel changes everything (1:1-17).

A. The gospel is Paul's life work.

Sermon: The First Step on a Long Journey

Pastor Ryan, 1/11/26. Intro: The book of Romans is a treasure trove. It will be 51 sections or sermons..

HEADLINE: THE GOSPEL IS THE GOD-MAN, SEEN IN ALL THE OLD TESTAMENT, AND LEADS TO GODLINESS.

Here are five observations of the gospel in this first intro of Paul's letter:

1. The gospel is from God: He is writing a church he has never visited. He is not giving his opinions to them. He is giving them the truth of God's gospel. His authority and message comes from God.
2. The gospel was promised beforehand in the Old Testament scriptures: The word "law" is the second most used word in the book behind "God." There is continuity between the Old and New Testament. It is one book with one message, and Paul connects the pieces.
3. The substance of the message of the gospel is God's Son: Without the Son, there is no good news. Jesus is the Christ - the promised Messiah. This is not a message of our good works to appease a deity.
4. The aim of the proclamation of the gospel is the obedience of faith: We are saved by grace alone through faith in Christ alone, and this genuine faith produces obedience by the Spirit of God that lives in believers..
5. The gospel message is for all nations: The message to Israel now even more widely goes to Gentiles too.

Application: The gospel is for us. We are loved by God and called by him through his Son.



Notes & Quotes:

V1 - The gospel is not mainly advice. It is spectacular news: "In the first century, if on a far-flung battlefield an emperor won a great victory which secured his peace and established his authority, he would send heralds to declare his victory, peace and authority. Put most simply, the gospel is an announcement—a declaration. The gospel is not advice to be followed; it is news, good (eu) news about what has been done" (Keller p9).

V5-7 - Real faith produces obedience in God's people: "In verses 6-7, he describes these Christians in four wonderful ways. First, they have been 'called to belong to Jesus Christ.' Second, they are "loved by God." Third, they are "called to be saints"—literally, pure ones or set-apart ones. Fourth, they enjoy "grace and peace ... from God our Father and from the Lord Jesus Christ" (Keller p13).

Arcing:		Passage: Romans 1:1-7	
Idea A: The gospel is what Paul's whole life is about.		[1] Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God ,	
Explain A: WHAT gospel of God v1? The one in the Old Testament.	Idea B: All the Old Testament points to Jesus, God's Son v3.	[2] which <u>he promised</u> beforehand through his prophets in the holy Scriptures, [3] concerning his Son,	
Explain B: WHAT about God's Son v2? He descended from David and is THE Son of God. He is the God-Man.	Idea C: Jesus Christ is our Lord.	Action: The God-Man came.	<u>who</u> <u>was descended</u> from David according to the flesh [4] and <u>was declared</u> to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord,
Explain C: What about Jesus as our Lord? That is where Paul received grace to preach the gospel.	Idea D: You are included in this message.	Purpose: Why he came? To bring obedience of faith for his great name.	[5] through whom <u>we have received</u> grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, [6] including you
Explain D: WHO are you? The belonging-called of God.	Idea E: You belong to Christ.	<u>who are called</u> to belong to Jesus Christ,	
Explain E: WHO are you? The loved-called saints in Rome.		[7] To all those in Rome <u>who are loved</u> by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.	

Implied WHY questions: for, in order to, etc.	Implied WHAT questions: idea/explain, Q&A, +/-, series	Implied WHO detail	What do we learn about God? Or how does Jesus fulfill this? Or Prayer (A.C.T.S.)
V5 WHY is the message going out? Same as Israel in Egypt in Exodus 9:16, the glory of God's name in all the earth shown in our obedience of faith or godliness from those who belong to Christ.	V1 WHAT is the gospel of God? It is Jesus in all the Old Testament.	V3-4 WHO is Jesus? What about him who is the gospel should we know from v1? The God-Man: he was descended in David's line - man, and he is THE son of God, he is God.	God our Father, you are great and your mercy is amazing. I confess that I am deserving of your wrath for my failures of sin. Thank you for sending your Son who is the gospel, who is the one all the OT pointed, and help me live godly for the sake of your great name.

B. Paul's goal is to preach this gospel in Rome.

Sermon: Relationships that Matter

Pastor Ryan, 1/18/26. Intro: What is the criteria for friendship? Is Christian friendship different?

HEADLINE: PAUL WANTS TO PREACH THE GOSPEL TO AND LIVE WITH THE ROMAN CHURCH.

What are some elements of healthy Christian friendship?

1. It is rooted in common faith in Jesus, v8: This is a specific faith in Jesus not abstract faith. Friendship is worshipping God together on the path of life facing the same direction.

2. It is committed to strengthening one another's faith, v12: Paul wants to use the vocation and gifting by God to encourage the church. But he also is dependent on them and needs to be encouraged by them. It is Jonathan encouraging David not to lose heart but find his strength in God.

3. It should produce a harvest of spiritual fruit, v13: Part of this harvest is Gentiles becoming saved, and it is also the growing in godliness - the obedience of faith.

4. It should be focused on the gospel of Jesus Christ, v14-15: Who is the "you" he is eager to preach? It is the church at Rome. So why preach the gospel to a saved church? Yes, we need it again and again. It is growing in the knowledge and love of God. We don't move on from the gospel. Jesus is the gospel message.

Application: Do you have friends like this? Keep being intentional to build into these friendships, because you need them.



Restoration place

Notes & Quotes:

V11-12 - Our gifts are to encourage EACH OTHER'S faith: "Verses 11-12 begin to show us part of what the obedience that comes through faith is; it is obeying Christ by having the humility to serve, and be served by, his people. Verse 11 teaches us to use whatever gifts the Lord has graciously given us to make others stronger in their faith. Verse 12 teaches us to allow others to use the faith and gifts the Lord has given them to build us up. We should never leave our church meetings, having spent time surrounded by beloved, distinctive people of faith, without feeling encouraged!" (Keller p14).

V14 - I owe you this gospel God has given to you: "if a friend of yours were to hand me £1,000 to give to you, I would be in your debt until I handed it over. In the former

case I would have got myself into debt by borrowing [i.e. borrowing from you]; in the latter it is your friend who has put me in your debt by entrusting me with £1,000 for you" (Stott p59).

V15 - Preaching the gospel included living life together not only a lecture or a sermon: "One of the difficulties with Paul longing to preach the gospel in Rome is resolved when we realize that preaching the gospel for Paul involved more than initial conversion (contra Zeller 1973: 56; Moo 1991: 57-58). His goal as an apostle was to bring about the obedience of faith among the Gentiles (Rom. 1:5; 16:26). The

obedience of faith, which as 1:1-7 shows is part and parcel of the gospel, cannot be limited to the initial decision to join the Christian community. Paul often insists that perseverance to the end is necessary for salvation (e.g., Rom. 8:13; 1 Cor. 6:9-11; 15:1-2; Gal. 5:21; 6:8-9; Col. 1:21-23). He did not believe that his work as an apostle was accomplished unless the churches were established and persevered” (Schreiner p54).

Arcing:		Passage: Romans 1:8-15		
Main (Series 1): Paul has heard of their faith, prays for them, and asks God to spend months there helping them see the greatness of the gospel more fully so that he would be encouraged as he is dependent on them as well in the body of Christ.	Main 1: Paul thanks God for believers in Rome.		[8] First, <u>I thank</u> my God through Jesus Christ for all of you,	
	Ground of Main 1: Because their faith is known world-wide.		because your <u>faith is proclaimed</u> in all the world.	
	Ground of Main 2: That is why Paul knows to pray to be with them.	Action	Idea	[9] For <u>God is my witness</u> ,
			Explain	whom <u>I serve</u> with my spirit in the gospel of his Son,
		Result	Idea	that without ceasing <u>I mention</u> you [10] always in my prayers, asking that somehow by God’s will
			Explain	<u>I may</u> now at last <u>succeed</u> in coming to you.
	Ground of Main 3: That is why Paul wants to teach them and be blessed.	Action		[11] For <u>I long</u> to see you,
		Purpose	Idea	that <u>I may impart</u> to you some spiritual gift to strengthen you—
	Explain			[12] that is, that <u>we may be mutually encouraged</u> by each other’s faith, both yours and mine.
	Main (Series 2): Paul wants them to know he has tried many times to come to them.	Action: Paul wants them aware he wants to come there.		Idea
Explain				that <u>I have</u> often <u>intended</u> to come to you (but thus far <u>have been prevented</u>),
Purpose: He wants to come there for the purpose of more Gentiles seeing the gospel that he is compelled to speak. God has given them good news, and he owes them like a trustee to get it to them.		Main: Paul wants more Gentile converts there.	in order that <u>I may reap</u> some harvest among you as well as among the rest of the Gentiles.	
			Ground: WHY more converts? He is in debt to them.	[14] <u>I am under</u> obligation both to Greeks and to barbarians, both to the wise and to the foolish.
Inference: Because Paul prays to see them and has tried to visit, he is eager to teach for many months in Rome.	Idea		[15] So <u>I am eager</u> to preach the gospel to you also	
	Explain		<u>who are</u> in Rome.	

C. Paul's thesis of the letter is the gospel. What is the gospel in a nutshell?

Sermon: A Sneak Peak

Pastor Ryan, 1/25/26. Intro: This passage is like a movie preview at the theaters.

HEADLINE: "HE WHO THROUGH FAITH IS RIGHTEOUS SHALL LIVE."

There are four characteristics about the Gospel that Paul shows here as a preview to the rest of the letter.

1. The gospel is the power of God for salvation: This is not just our salvation in the past, but it has a present and future component.

2. This is power to everyone who believes: The gospel is made to all people everywhere not only the Jews. But it is only for those who believe. True belief is not only mental ascent. It is belief, loved as Treasure.

3. The gospel is the righteousness of God: This is God's perfect holiness. It is his act of grace to bestow.

4. The gospel reveals a righteousness that is obtained through faith: It is entirely by faith. We access the benefits of this message by faith. It is being "all-in" on Jesus.

Application: A. Do not be ashamed of the gospel. It is the one message to save and bring us into fellowship with the God for whom we were made. B. We should eagerly share and preach this gospel to others, Christians and non-Christians alike. It is the ground tying back to v15 why Paul is eager to share this.

Notes & Quotes:

V17 - the RSV has another translation: he who through faith is righteous shall live: "The apostle now confirms his emphasis on faith from Scripture and quotes Habakkuk 2:4: The righteous will live by faith. The prophet had complained that God intended to raise up the ruthless Babylonians to punish Israel. How could he use the wicked to judge the wicked? Habakkuk was told that whereas the proud Babylonians would fall, the righteous Israelite would live by his faith, that is, in the context, by his humble, steadfast trust in God. Many scholars, however, like RSV, translate Paul's quotation of Habakkuk differently: 'he who through faith is righteous shall live'" (Stott p60).

V17 - What does from faith for faith mean? "'by faith from first to last," on which reading Paul is simply saying that righteousness is received through faith, and always only received by faith. We do not become righteous by faith and then maintain it through our own goodness. But the ESV has a more accurate translation: righteousness is "from faith for faith," in which case the teaching is, as John Stott explains: "God's faithfulness [to His promises, and in the life and death of Jesus Christ] always comes first, and ours is never other than a response" (Keller p21).

V16-17 - Received righteousness unlocks double imputation: He gets my sin, and I get his righteousness: "Jesus' salvation is not only like receiving a pardon and release from death row and prison. Then we'd be free, but on our own, left to make our own way in the world, thrown back on our own efforts if we're to make anything of ourselves. But in the gospel, we discover that Jesus has taken us off death row and then has hung around our neck the Congressional Medal of Honor. We are received and welcomed as heroes, as if we had accomplished extraordinary deeds" (Keller p21).

V16-17 - Paul has two interwoven themes, namely, we are saved through faith in God's righteousness for us, and it is for both Jews and Gentiles: "In his ministry of reconciliation, therefore, Paul develops two paramount themes, and interweaves them beautifully. The first is the justification of guilty sinners by God's

grace alone in Christ alone through faith alone, irrespective of either status or works. This is the most humbling and leveling of all Christian truths and experiences, and so is the fundamental basis of Christian unity... Paul's second theme is the consequent redefinition of the people of God, no longer according to descent, circumcision or culture, but according to faith in Jesus, so that all believers are the true children of Abraham, regardless of their ethnic origin or religious practice. So 'there is no difference' now between Jews and Gentiles, either in the fact of their sin and guilt or in Christ's offer and gift of salvation (e.g.3:21ff., 27f.; 4:9ff.; 10:11ff.). Indeed, the single most important theme of Romans is the equality of Jews and Gentiles” (Stott p35-36).

Arcing:		Passage: Romans 1:16-17	
Main 1 (1:8-15): Paul wants to come to Rome to preach. Ground (v16-17): WHY? He is not ashamed of the gospel. Main 2		[16] For <u>I am</u> not <u>ashamed</u> of the gospel,	
Ground of Main 2: Why is Paul NOT ashamed: it saves powerfully. Main 3	Idea	for <u>it is</u> the <u>power</u> of God for salvation to everyone	
	Explain	<u>who believes</u> , to the Jew first and also to the Greek.	
Ground of Main 3: WHY does the gospel save powerfully? Because it is God's righteousness in Christ being given to us through faith. It's fulfilled in Christ as all the whole OT pointed to him.	Main: This is God's saving mechanism in the Old Testament too.	[17] For in it the righteousness of God is <u>revealed</u> from faith for faith ,	
	Ground: Hebrews 2:4 is quoted in proof.	Idea	as <u>it is written</u> ,
		Explain	“The <u>righteous shall live</u> by faith .”

Implied WHAT questions: idea/explain, Q&A, +/-, series	Implied HOW questions: action/manner, idea/explain	How does Jesus fulfill the Old Testament?
<p>The righteous shall live by faith IN WHAT, v17c?</p> <p>The righteousness of God deposits to us by faith in the life, death, and resurrection of Jesus God's Son as foreshadowed in the OT and revealed now fully in Jesus.</p>	<p>HOW do the righteous get life now and not get killed eternally, v17c?</p> <p>I live by faith that God's righteousness deposited to me by Jesus counts for a repentant sinner like me.</p>	<p>Since the fall, the righteous have always lived by faith (Paul quotes quoting Habakkuk 2:4 in 17c). It is faith in salvation through substitution. The sacrificial lamb represented God's righteousness given to the people in the substitution of the lamb's life for the people's. This all pointed to Jesus revealed as THE Lamb of God taking our sin and replacing it with God's righteousness deposited in us by his life, death, and resurrection.</p>

The Logical Flow: 1. The characteristics of the gospel: A. v16a - The gospel destroys shame (its effect); B. v16b - The gospel is a living force (its power); C. v-16c The gospel can save anyone (its scope); D. v16c - The gospel saves only those who believe (its condition); E. v16d - The gospel came to the Jew first, then the Gentile (its history).

2. The content of the gospel: A. v17a - God reveals his perfect righteousness-record and provides it for us; B. v17b - God's righteousness is received by faith permanently and exclusively; C. v17c - Receiving it results in a new way of life; (Keller appendix)

Break: WHAT is the gospel that Paul teaches, and WHY is it good news?

“He who through faith is righteous shall live.”

If the gospel is good news, it can't mean that God is righteous and he demands me to live righteous in order to gain his favor. How is that going to be good news and not just crushing me in overachievement and a false, fake narrative of my life to those around me? What, then, do I do when I never measure up today to that righteousness? And can I somehow be forgiven for not measuring up for sins I have done years ago? What if the righteousness of God is a gift I receive to my account obtained through faith?

Martin Luther was miserable as a most perfect monk under the phrase “the righteousness of God” in v17, until he was actually saved by it!

“Martin Luther was a German monk who had been taught that God required him to live a righteous life in order to be saved. And so he had grown to hate God, for first requiring of him what he could not do, and then for leaving him to fail. Then Luther read and finally grasped the meaning of Romans 1:17—”In the gospel the righteousness of God is revealed—a righteousness that is by faith from first to last” (NIV2011): “I labored diligently and anxiously as to how to understand Paul’s word ... the expression ‘the righteousness of God’ blocked the way, because I took it to mean that righteousness whereby God is righteous and deals righteously in punishing the unrighteous. Although an impeccable monk, I stood before God as a sinner ...

therefore I did not love a righteous and angry God, but rather hated and murmured against him ... “Then I grasped that the righteousness of God is that righteousness by which through grace and sheer mercy God justifies us by faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise ... I broke through. And as I had formerly hated the expression ‘the righteousness of God,’ I now began to regard it as my dearest and most comforting word.” (Commentary on the Epistle to the Romans) Luther’s breakthrough in Romans 1 would lead to the recovery of the gospel in Germany and throughout Europe, and so to the Protestant Reformation” (Keller p4).



The Bean, Chicago, Sept 2022

The “righteousness of God” means all three of these truths:

1. The righteousness of God is a divine attribute.

“First, some emphasize that 'the righteousness of God' is a divine attribute or quality. Righteousness describes his character, together with his actions which are in keeping with his character. Since he is 'the Judge of all the earth', it stands to reason that he will himself always 'do right'. For he loves righteousness and hates wickedness, and righteousness is the scepter of his kingdom. In Romans God's personal righteousness is supremely seen in the cross of Christ. When God 'presented him as a sacrifice of atone-

ment', he did it to demonstrate his justice' (dikaiosynē, 3:25, andated in 3:26), and in order that he might be both himself use and the one who justifies those who have faith in Jesus' (3:26b).”

2. The righteousness of God is a divine activity, saving action of God making us right.

“Others stress, secondly, that the ‘righteousness of God' is a divine activity, namely his saving intervention on behalf of his people. Indeed, his ‘salvation' and his 'righteousness' are frequently coupled in the parallelism of Hebrew poetry, especially in the Psalms and in Isaiah 40 - 66. For example, 'the Lord has made his salvation known and revealed his righteousness to the nations.’ Similarly, God declares: ‘I am bringing my righteousness near ... and my salvation will not be delayed,’ and describes himself as a righteous God and a Savior. It would perhaps be an exaggeration to claim in the light of these texts

that God's righteousness and God's salvation are synonyms. It is rather that his righteousness denotes his loyalty to his covenant promises, in the light of which he may be implored - and expected - to come to the salvation of his people.”

3. The righteousness of God is a divine achievement credited to me through faith.

“Thirdly, 'the righteousness of God' revealed in the gospel is a divine achievement. The genitive is now no longer subjective (as in reference to God's character and activity, but objective ('a righteousness from God, as NIV renders the phrase in both I:17 and 3:21). Indeed in Philippians 3:9 the simple genitive ('the righteousness of God is replaced by a prepositional phrase ('the righteousness. from God, ek theou). It is a



righteous status which God requires if we are ever to stand before him, which he achieves through the atoning sacrifice of the cross, which he reveals in the gospel, and which he bestows freely on all who trust in Jesus Christ.”

“There can be little doubt that Paul uses the expression 'the righteousness of God' in this third way. He contrasts it with our own righteousness, which we are tempted to establish instead of submitting to God's righteousness (10:3). God's righteousness is a gift (5:17) which is offered to faith (3:22) and which we can have or enjoy. Charles Cranfield, who opts for this interpretation, paraphrases 1:17 in this way: For in it (i.e. in the gospel as it is being preached) a righteous status which is God's gift is being revealed (and so offered to men) - a righteous status which is altogether by faith. Further, in 2 Corinthians 5:21 Paul has written that in Christ we actually become the righteousness of God; in Romans 4 he will write about righteousness being credited (reckoned' or "imputed) to us, as it was to Abraham (verses 3, 24); and in 1 Corinthians 1:30 it is Christ himself 'who has become for us... our righteousness.’”

“It seems legitimate to affirm, therefore, that the righteousness of God' is God's righteous initiative in putting sinners right with himself, by bestowing on them a righteousness which is not their own but his. 'The righteousness of God' is God's just justification of the unjust, his righteous way of pronouncing the unrighteous righteous, in which he both demonstrates his righteousness and gives righteousness to us. He has done it through Christ, the righteous one, who died for the unrighteous, as Paul will explain later. And he does it by faith when we put our trust in him, and cry to him for mercy.”

The righteousness of God incorporates all three of these truths.

“Thus 'the righteousness of God' can be thought of as a divine attribute (our God is a righteous God), or activity (he comes to our rescue), or achievement (he bestows on us a righteous status). All three are true and have been held by different scholars, sometimes in relation to each other. For myself, I have never been able to see why we have to choose, and why all three should not be combined. Even Professor Fitzmyer, who uses the strange expression the 'uprightness of God', and affirms that it is 'descriptive of God's upright being and of his upright activity' goes on to concede that it also expresses the status of uprightness communicated to human beings by God's gracious gift. In other words, it is at one and the same time a quality, an activity and a gift” (Stott p62-64, selected quotes).



Restoration place

II. The gospel is good news: God's WRATH is revealed and deserved (1:18-3:20).

Overview: Stott writes a one-pager tracing the argument through Section II.

“The revelation of God's righteousness in the gospel is necessary because of the revelation of his wrath against unrighteousness (v18).

The wrath of God, his pure and perfect antagonism to evil, is directed against all those who deliberately suppress what they know to be true and right, in order to go their own way. For everybody has some knowledge of God and of goodness,

whether through the created world (v19f.),

or through conscience (v32),

or through the moral law written on human hearts (2:12ff.),

or through the law of Moses committed to the Jews (2:17ff.).

The apostle thus divides the human race into three sections

- depraved pagan society (1:18-32),
- critical moralizers whether Jews or Gentiles (2:1-16),
- and well-instructed, self-confident Jews (2:17 - 3:8).

He then concludes by accusing the whole human race (3:9-20).

In each case his argument is the same, that nobody lives up to the knowledge which he or she has. Even the special privileges of the Jews do not exempt them from divine judgment. No, Jews and Gentiles alike are all under sin' (3:9), 'for God does not show favoritism' (2:11). All human beings are sinful, guilty and without excuse before God. The picture is one of unrelieved darkness” (Stott p37).

The Logic to get from the Gospel in a nutshell to the wrath of God

Paul: I am not ashamed of the gospel (16a).

Q: Why not, Paul?

Paul: Because it is the power of God for the salvation of everyone who believes (16b).

Q: How so, Paul?

Paul: Because in the gospel a righteousness from God is revealed, that is, God's way of justifying sinners (17).

Q: But why is this necessary, Paul?

Paul: Because the wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness (18).

Q: But how have people suppressed the truth, Paul?

Paul: Because what may be known about God is plain to them... For since the creation of the world God's invisible qualities ... have been clearly seen... (19-20).

These four FOUR (GAR) statements are then explained in reverse order.

One might, then, speak of a fourfold self-revelation of God, although the vocabulary of revelation is not used consistently throughout. For the sake of theological clarity I will state these divine disclosures in the opposite order:

First, God reveals his glory (his eternal power and divine nature) in his creation (19-20).

Secondly, he reveals his wrath against the sin of those who suppress their knowledge of the Creator (18).

Thirdly, he reveals his righteousness (his righteous way of putting sinners right with himself in the gospel (17).

Fourthly, he reveals his power in believers by saving them (16).

A. God's wrath is against depraved Gentile society (1:18-32).

Sermon: Clear and Present Danger

Pastor Ryan, 2/1/26. Intro: The lady in Custer Park that underestimated the bison and almost was killed by it. This logic often does not translate to sin as it should, as it is infinitely more destructive to us than bison.

HEADLINE: IF WE WON'T WORSHIP THE CREATOR, WE WILL WORSHIP SOMETHING.

1. Sin is far more grievous than we think: It is not only something bad we do. It includes good things made ultimate, worshipping something as ultimate other than God. It is a rebellion and hatred directly against God. Jeremiah 2:11-13 talks of this same language of exchange: we have forsaken fresh water for broken cisterns that can't even hold water.

2. Sin is more consequential than we give it credit: God giving us over to our desires, even good desires that become ultimate, is part of his judgement. God gives us over to more sin. Piper would say its like worshipping molasses and then God giving you up to swim in that and dying by drowning in what you love.

3. The good news of the gospel is far more precious than we could have hoped: We willingly exchange the worship of God for a lie, and he sends Jesus anyway to die for us.

Application: "The gospel is this: We are more sinful and flawed in ourselves than we ever dared believe, yet at the very same time we are more loved and accepted in Jesus Christ than we ever dared hope." Tim Keller



Lyle & Linda Wedding, 1/31/2026

Notes & Quotes:

V18 - How is the wrath of God being revealed a grounding argument for he who through faith is righteous shall live? Deliverance through destruction - like in Habakkuk, the one who has faith in God's promised righteousness shall survive God's Babylonian judgement on Israel: "The citation of Habakkuk together with crucial elements of Paul's language in 1:16-17 provides the essential clue: the promise to the prophet entails deliverance through judgment. Destruction must come in order for salvation to arrive. God's wrath sweeps away his enemies, in this way working salvation. As a result, the earth "will be filled with the knowledge of Yahweh, as the waters cover the

sea" (Habakkuk. 2:14). Paul later returns to this theme of "deliverance through destruction," which appears often in the prophets (Rom. 9:25-33; cf. Isa. 10:20-23; 28:14-29; Hos. 2; see Hofius 1989). Paul sees the call of the Lord upon the prophet to "live" by the Lord's faithfulness in the face of the Babylonian invasion as a pattern of the Lord's saving work (or type) that has come to fulfillment in the gospel, which imparts faith in the face of the eschatological wrath of God, which is already present in the world" (Beale p611).

V18-20 - Creation is enough to condemn us but not enough to have us see Jesus and save us: "For what Paul says here is that through general revelation people can know God's power, deity and glory (not his

saving grace through Christ), and that this knowledge is enough not to save them but rather to condemn them, because they do not live up to it. Instead, they suppress the truth by their wickedness (18), so that they are without excuse (20). It is against this willful human rebellion that God's wrath is revealed" (Stott p74).

Arcing: WHY is God's wrath being revealed? Wrong worship		Passage: Romans 1:18-25		
Ground (Main v17): Revealed: the presence of God's wrath in the world now v 18b Deserved: we know the truth but suppress it to live as we wish (Keller). Main 1	Idea	[18] For the <u>wrath of God is revealed</u> from heaven against all ungodliness and unrighteousness of men,		
	Explain	who by their unrighteousness <u>suppress</u> the truth.		
Ground of Main 1: God discloses his glory. Main 2		[19] For <u>what can be known</u> about God <u>is plain</u> to them,		
Ground of Main 2: God's existence is plainly disclosed. Main 3		because <u>God has shown</u> it to them.		
Ground of Main 3: God's nature (i.e. his power and divinity) is revealed in the created order.	Main	[20] For his invisible <u>attributes</u> , namely, his eternal power and divine nature, <u>have been clearly perceived</u> ,		
	Locative	ever since the creation of the world, in the things <u>that have been made</u> .		
Inference: Because of Main 3, Main 2, Main 1, all men are guilty for suppressing the truth of God the creator. Main 4		So <u>they are</u> without <u>excuse</u> .		
Ground of Main 4: They are guilty of God's wrath because instead of giving him thanks, they worship what he made.	Action: Humanity rejects true worship and glory v 21a. Refusal to glorify or thank the Creator.	Negative	Concessive	[21] For although <u>they knew</u> God,
			Main: dependent gratitude	<u>they did not honor</u> him as God or <u>give thanks</u> to him,
	Positive: True reasoning processes and un-confused emotions are lost.	Series	but <u>they became futile</u> in their thinking,	
		Series	and their foolish <u>hearts were darkened</u> .	
Result: Humanity constructs a counterfeit worship and glory, v 22-23. Counterfeit religions and ideologies all worship something created.		[22] Claiming to be wise, <u>they became fools</u> , [23] and <u>exchanged</u> the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.		
Inference: Because of Ground/Main 4, counterfeit worship leads to bondage and addiction ("gave them up"). Main 5-Action: God gave them up to their desires IS included as his judgement.		[24] Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves,		
Ground of Main 5: Because if we won't worship the Creator, we will worship something created.	Idea: Counterfeit worship is based on believing a particular set of lies.		[25] because <u>they exchanged</u> the truth about God for a lie and <u>worshiped</u> and <u>served</u> the creature rather than the Creator,	
	Explain		<u>who is blessed</u> forever! Amen.	

Notes & Quotes (continued):

V24 - WHEN and HOW is God's wrath revealed? Now in "the giving over" and future judgment too: "The first answer to this question is that God's wrath will be revealed in the future, at the end, in the judgment of the last day. There is such a thing as 'the coming wrath,' and Paul calls Judgment Day 'the day of God's wrath? Secondly, there is a present disclosure of God's wrath through the public administration of justice, to which Paul will come later in his letter (13:4). But this is not in his mind here. Thirdly, there is another kind of present disclosure of the anger of God, to which the apostle will devote the rest of Romans 1. It is being revealed from heaven now, he says (18), and he goes on to explain it by his terrible threefold refrain God gave them over (24, 26,28). When we hear of God's wrath, we usually think of thunderbolts from heaven, and earthly cataclysms and flaming majesty, instead of which his anger goes 'quietly and invisibly' to work in handing sinners over to themselves²⁴ As John Ziesler writes, it 'operates not by God's intervention but precisely by his not intervening, by letting men and women go their own way? God abandons stubborn sinners to their willful self-centeredness, 26 and the resulting process of moral and spiritual degeneration is to be understood as a judicial act of God. This is the revelation of God's wrath from heaven" (Stott p75).

V26 - Passions include passions for good things that we make ultimate: "The word that the NIV translates "sinful desires" and the ESV renders "lusts" is epithumia. Literally, it means "over-desire," an all-controlling drive and longing. This is revealing. The main problem of our heart is not so much desires for bad things, but our over-desires for good things, our turning of created, good things into gods, objects of our worship and service" (Keller p30).

V28-32 - No one escapes that prosecutor's argument - we are all guilty: This "is unsettling because, as we've already seen, all of us find ourselves there, one way or another. This is not an exhaustive list of the out-workings of idolatry—of not thinking it "worthwhile to retain the knowledge of God" (v 28)—but it is a wide-ranging one. Here we have economic disorder ("greed," v 29); social disorder ("murder, strife, deceit and malice," v 29); family breakdown ("they disobey their parents," v 30); relational breakdown ("senseless, faithless, heartless, ruthless," v 31). This is what theologians call the doctrine of total depravity: while not everything we do is always completely sinful, nothing we do is completely untouched by sin" (Keller p32).

V18-25 - What subtle yet powerful idols are we worshipping? "...we are to read these verses in light of 1:16-17, knowing that we do not need to fear God's wrath because we have received his righteousness. This gives us both the humility and the freedom to ask: What idols could be, or are already, jostling for position with my Creator in my heart and life? This passage prompts us to look for places where we are envious, slanderous, disloyal, lusting, and so on. These things are the indication that we are worshipping an idol; that something other than God has become our functional master. And so we need to ask: What would it look like to depend on my Creator in this area? How would I love and feel and live differently if I praised my Creator at that point, rather than serving a created thing? That is the way to turn our epithumia, our over-desires, into simple enjoyment; not serving as slaves what God has made, but appreciating them in praise of God in his world" (Keller p36).

Arcing: HOW is God's wrath revealed? Wrong desires from a debased mind.		Passage: Romans: 1:26-32		
Result 1 of Main 5-Action (v24): God's wrath is on and affects the desires: 1:26-32 God's wrath revealed—"received ... the due penalty" v 26a The principle of God's wrath: he gives us up to our false worship.	Ground of Main 5: Dishonorable passions is judgment. Main 6		[26] For this reason <u>God gave them up</u> to dishonorable passions .	
	Ground of Main 6: Paul highlights two dishonorable passions.	Series: for women	Idea	For their <u>women exchanged</u> natural relations for those
			Explain	<u>that are contrary</u> to nature;
		Series: for men	Idea	[27] and the <u>men likewise gave up</u> natural relations with women and <u>were consumed</u> with passion for one another,
	Explain		<u>men committing</u> shameless acts with men and <u>receiving</u> in themselves the due penalty for their error.	
Result 2 of Main 5-Action (v24): God's wrath is on and affects the mind and will.	Action		[28] And since <u>they did not see</u> fit to acknowledge God,	
	Result	Idea	<u>God gave them up</u> to a debased mind to do	
		Explain	<u>what ought not</u> to be done.	
	Series		[29] <u>They were filled</u> with all manner of unrighteousness, evil, covetousness, malice.	
	Series		<u>They are full of</u> envy, murder, strife, deceit, maliciousness.	
	Series		<u>They are gossips,</u> [30] <u>slanders,</u> <u>haters of God,</u> <u>insolent,</u> <u>haughty,</u> <u>boastful,</u> <u>inventors of evil,</u> <u>disobedient to parents,</u> [31] <u>foolish,</u> <u>faithless,</u> <u>heartless,</u> <u>ruthless.</u>	
	Concessive	Idea	[32] Though <u>they know</u> God's righteous decree	
		Explain	that <u>those</u> who practice such things <u>deserve</u> to die,	
	Main	Idea	<u>they not only do</u> them but <u>give</u> approval to those	
		Explain	<u>who practice</u> them.	

B. God's wrath is against critical, Gentile moralizers, self-appointed judges (2:1-16). (Need to finish this section's notes and comments and arcing)

Sermon: The Impartial Judge

Pastor Ryan, 2/8/26. Intro: We like when people who speed get pulled over, but when we speed we don't like that for us. That is the essence of what Paul is saying: you can't do what you expect others to do.

HEADLINE: "WE WOULD NEVER DO THAT", BUT WE CAN'T KEEP THE SAME STANDARD WE EXPECT.

Thesis: The day of God's judgment is coming, and God will render his judgment without partiality.

1. The passage has three sections: Merely having the law does not count. Even Gentiles have God's law written on their hearts. It is obedience that matters. And no one is able to be obedient enough to earn favor.

2. The application is three warnings from the text: A. Beware of the danger of self-righteousness and missing the facts of your own sin. B. Beware of the danger of a hard heart. God's kind patience is leading us to repentance not an indifference that he does not care about your sin. C. Beware of the danger of putting your hope in anything other than Jesus. Beating the curve and being more moral does not win.

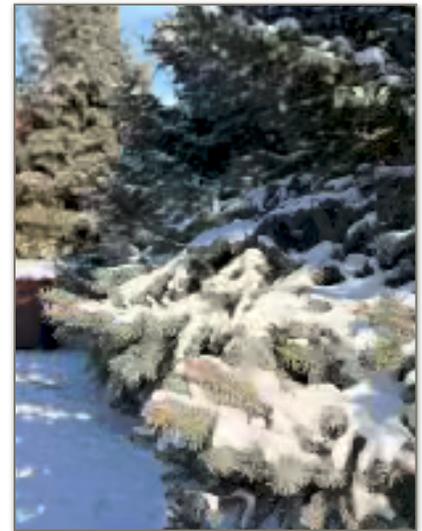
Notes & Quotes:

V1 - Group 1 is Gentiles who say "Yep, I do that too", but Group 2 is also Gentiles who say, "Nope, I would NEVER do that." Both are condemned: "It is that the first group do things they know to be wrong and approve of others who do them (1:32), Which is at least consistent; whereas the second group do what they know to be wrong and condemn others who do them, which is hypocritical. The first group disassociate themselves entirely from God's righteous decree, in regard to both themselves and others; Whereas the second group deliberately identify themselves with it by setting themselves up as judges, only to find that they are being judged for doing the same things" (Stott p81).

V1-4 - We want mercy for us and we judge others and can't keep the same standard we expect of them: "Paul uncovers in these verses a strange human foible, namely our tendency to be critical of everybody except ourselves. We are often as harsh in our judgment of others as we are lenient towards ourselves. We work ourselves up into a state of self-righteous indignation over the disgraceful behavior of other people, while the very same behavior seems not nearly so serious when it is ours rather than theirs... For this is the hypocrisy of the double standard, a high standard for other people and a comfortably low one for ourselves. P82

Bad theology gives us an excuse to sin because God is patient. Rather his patience is for repentance not to sin more: "We maintain that he is much too kind and long-suffering to punish anybody, and that we can therefore sin with impunity... But this kind of manipulative theologizing is to show contempt for God, not honor. It is not faith; it is presumption. For God's kindness leads us towards repentance (4b). That is its goal. It is intended to give us space in which to repent, not to give us an excuse for sinning. P83

V1-4 - This is because the religious need a savior too, God saves older brothers: "Romans 1 is about younger brothers, and Paul says: They're lost, they're condemned, worshiping idols of the hand—sin, the



Sun and snow on fresh smelling pine

kind of sin everyone thinks of as sin. Now he turns to older brothers in Romans 2 and he says: You people who are trying so hard to be good, you think God owes you because you're better: you're lost too!" (Keller p44).

V6 - Followers of the king act out of being born again: "Second, in 2:6 Paul is quoting from Psalm 62. God will "give to each person according to what he has done"—so what have people "done" in this psalm? The answer is illuminating. David, the writer, is contrasting two groups of people. There are those who plot against God's chosen king (v 3-4); who lie, and who say one thing with their lips and do the opposite in their hearts (v 4). They are like the people Paul is talking about in Romans 2:1-3... Good works show we have saving faith; they do not add to our faith in saving us. Here is another way to put it: the apples on an apple tree prove life, but they don't provide it. (Keller p47-48).

1. His judgment is inescapable.

Arcing:			Passage: Romans 2:1-5	
Series: We are judged according to our knowledge (Part 1).	Inference: v 1 To judge someone brings a double condemnation (both the judge's and yours) - Main 1	Main 1:	Idea	[1] Therefore <u>you have</u> no <u>excuse</u> ,
			Explain	O man, every one of you <u>who judges</u> .
		Ground of Main 1 (Main 2)		For in passing judgment on another <u>you condemn</u> yourself,
		Ground of Main 2		because <u>you</u> , the judge, <u>practice</u> the very same things.
	Ground 1: Why? v 2 God's judgment is totally just	Result	Idea	[2] <u>We know</u> that
			Explain	the <u>judgment</u> of God rightly <u>falls</u> on those
		Action		<u>who practice</u> such things.
	Action: We will be judged by the same standards we place on others.	Idea		[3] Do <u>you suppose</u> , O man—
		Explain: Moral and religious people are self-judging.	Series	<u>you</u> who judge those who practice such things and yet <u>do</u> them yourself
	Series		—that <u>you will escape</u> the judgment of God?	
Result - Positive: God never gives us what we deserve, but tries to lead us to repentance through blessing us.	Idea		[4] Or <u>do you presume</u> on the riches of his kindness and forbearance and patience, not knowing that	
	Explain		God's <u>kindness is meant</u> to lead you to repentance?	
Result - Negative: We falsely maintain that God is so kind he	Main		[5] But because of your hard and impenitent heart <u>you are storing up</u> wrath for yourself on the day of wrath	

won't judge so we sin more, thus storing up more wrath.	Temporal	when God's righteous <u>judgment will be revealed</u> .
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2. His Judgment is Righteous.

Arcing:			Passage: Romans 2:6-11
Series: We are judged according to our works.	v 6 The principle		[6] <u>He will render</u> to each one according to his works:
	v 7 Eternal life comes to those who are glory-seeking		[7] to <u>those</u> who by patience in well-doing <u>seek</u> for glory and honor and immortality,
			<u>he will give</u> eternal life;
	v 8 Wrath comes to those who are self-seeking		[8] but for <u>those</u> who are self-seeking and do not obey the truth, but <u>obey</u> unrighteousness,
		<u>there will be wrath</u> and <u>fury</u> .	
Series: We are not judged according to our pedigree.	v 9 Trouble to self-seekers, regardless of background		[9] <u>There will be tribulation</u> and <u>distress</u> for every human being
			<u>who does evil</u> , the Jew first and also the Greek,
	v 10 Honor to glory-seekers, regardless of background		[10] but glory and honor and peace for everyone <u>who does good</u> , the Jew first and also the Greek.
v 11 God is an impartial judge		[11] For <u>God shows</u> no partiality.	

V5-11 - We are saved by faith alone: “It is that the day of judgment will be a public occasion. Its purpose will be less to determine God's judgment than to announce it and to vindicate it... Such a public occasion, on which a public verdict will be given and a public sentence passed, will require public and verifiable evidence to support them. And the only public evidence available will be our works, what we have done and have been seen to do. The presence or absence of saving faith in our hearts will be disclosed by the presence or absence of good works of love in our lives... Verses 7-10 elaborate verse 6, namely the principle that the basis of God's righteous judgment will be what we have done.” (Stott p84).

3. His Judgment is Impartial.

Arcing:			Passage: Romans 2:12-16
Series: We are judged according to our knowledge (Part 2).	v 12-13 We are judged by God's law only if we have it		[12] For <u>all</u> who have sinned without the law <u>will</u> also <u>perish</u> without the law,
			and <u>all</u> who have sinned under the law <u>will be judged</u> by the law.
			[13] For <u>it is</u> not the <u>hearers</u> of the law who are <u>righteous</u> before God,
	v 14-15 Those without the law are judged by what they intuitively know of it in the conscience		but the doers of the law <u>who will be justified</u> .
			[14] For when <u>Gentiles</u> , who do not have the law, by nature <u>do</u> what the law requires,
			<u>they are a law</u> to themselves,
			even though <u>they do</u> not <u>have</u> the law.
			[15] <u>They show</u> that
			the <u>work</u> of the law <u>is written</u> on their hearts,
			while their <u>conscience</u> also <u>bears witness</u> .
			and their conflicting <u>thoughts accuse</u> or even <u>excuse</u> them
	v 16 Jesus will be the judge		[16] on that day when, according to my gospel, <u>God judges</u> the secrets of men by Christ Jesus.

V12-16 - The basis of our judgment will be the knowledge we do have and our inability to live up to even that: "God will be absolutely even-handed in judgment. The way people have sinned (in knowledge or ignorance of the law) will be the way they will be judged. The ground of judgment is their works; the rule of judgment is their knowledge, and whether they have lived up to their knowledge.... Paul is writing about judgment, not about salvation. He is emphasizing that the law itself did not guarantee the Jews immunity to judgment, as they thought. For what mattered was not possession but obedience" (Stott p86).

V1-16 This is the section summary: "Paul has stressed that we cannot escape God's judgment 1-4); that it will be a righteous judgment (5-11), according to our works, including the fundamental ambition or direction of our lives (what we 'seek'); and that it will be impartial as between Jews and Gentiles (12-15). In both cases, the greater our moral knowledge, the greater our moral accountability will be" (Stott p87).

Vx - There is no case to be made that I am ignorant: “No human being can plead complete ignorance. We have all sinned against a moral law we have known. Whether we have come to know it by special or general revelation, by grace or nature, outwardly or inwardly, in the Scripture or in the heart, is largely irrelevant. The point is that all human beings have known something of God (1:20) and of goodness (1:32; 2:15), but have suppressed the truth in order to indulge in wickedness (1:18; 2:8). So we all come under the righteous judgment of God” (Stott p88).

Vx - Creation and conscience are enough to condemn but not enough to save apart from Jesus. And Colossians 1:23 says, “if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.” “Romans 2:12-16 were not written to give us hope that human beings can gain salvation by morality. Natural law can no more save sinners than natural religion. For whatever we may have known of God from creation (1:19f.), or of goodness from conscience (1:32; 2:15), we have stifled it in order to go our own self-seeking way (2:8). Besides, the purpose of these chapters is to prove that all human beings are guilty and inexcusable before God (3:9, 19), and in particular that nobody can be justified by observing the law (3:20)” (Stott p88).

Vx - There are great implications for government here from these truths: The possibility of securing justice in society is another legitimate deduction from Paul's teaching in verses 12-16, even though it is not part of his direct purpose in the context. What he is saying is that the same moral law, which God has revealed in Scripture, he has also stamped (even if not so legibly) on human nature. Since he has in fact written his law twice, internally as well as externally, it is not to be regarded as an alien system, which we impose on people arbitrarily, and which it is altogether unnatural to expect human beings to obey. On the contrary, there is a fundamental correspondence between the law in Scripture and the law in human nature. God's law fits us; it is the law of our own being. We are authentically human only when we obey it. When we disobey it, we not only rebel against God, we also contradict our true selves” (Stott p89).



Private Dining, Valentine's Day, 2026

C. God's wrath is against self-confident Jews (2:17-29).

Sermon: False Hope and Real Hope

Pastor Ryan, 2/15/26. Intro: Matthew 7 is the scariest passage of Scripture when Christ says that people who thought they knew God were to depart and that God never knew them. How do you know that is not you? There is danger in thinking you are right with God and you are not.

HEADLINE: THE JEWS SHOW THE FAILURE OF OUR RELIGION AND MORALISM.

1. To merely have the law is not enough to be right with God, v17-24: Paul uses a diatribe conversation with a theoretical Jewish man here. You Jews teach others, but do you obey God's revealed word?

2. To be circumcised is not enough to be right with God, v25-29: Religious practices like circumcision mean nothing if you do not obey the law.

3. To be right with God requires a work of the Spirit and a transformation of hearts, v28-29: The true person of God is one who has been given a new heart and transformed by God. You do not have to have the Law nor be circumcised to be saved. That was radical for Paul's hearers. This fulfills Ezekiel 36:26.

Implications for us:

A. Salvation is not found in religious knowledge. Jesus knowing who God and Jesus are is not enough.

B. Salvation is not found in religious adherence like a past baptism, church attendance, volunteering, etc.

C. Salvation comes only through faith in Jesus. This whole section is we are without hope under the just judgment of God. We have zero hope apart from Jesus.

Notes & Quotes:

V17-29 - Paul anticipates Jewish people saying their privilege means God won't judge them: "Paul anticipates and responds to Jewish objections to what he has written. He imagines Jews protesting somewhat as follows: 'Surely, Paul, you can't possibly treat us as if we were no different from Gentile outsiders? Have you forgotten that we have been given both the law (the revelation of God) and circumcision (the sign of the covenant of God)? Have you overlooked the fact that these three privileges (covenant, circumcision and law) are themselves tokens of the greatest privilege of all, that God chose us to be his special people? Are you saying that we Jews (who have been uniquely people



Winter run downtown Omaha, Feb. 2026

avored by God's election) are no better of than the Gentiles? How can you disregard these peculiar blessings of ours, which distinguish us from the Gentiles and protect us from God's judgment?" (Stott p90).

V23 - Moralism is a terrible light to the nations: "The fatal weakness of moralism is that it cannot protect or prevent the heart from sinning; all it can do is seek to hide that sin. Religiosity has no answer to, and no power to remove, selfishness, lust, envy, anger, pride, and anxiety... You were called to be a light to the world, you think of yourselves as bringing light to those who are in darkness, and yet the world finds your religion totally unattractive. Don't you see that therefore you must have misunderstood it? We need to pose ourselves the same challenge: is our church community, and are we as individuals, attractive? Is our humility, love in hard situations, grace under pressure, and so on obvious for others to see? Are we living as



an advertisement for God, or as a "Keep clear" sign? Only the gospel produces churches and people who commend God to the world. Moralism cannot" (Keller p62).

V24 — There is a reason why Israel, and we, have gone into exile, namely, our sin: "Insofar as Isa. 52:5 MT (cf. Ezek. 36:20) still resonates here for Paul and his readers, the sins of the people that brought about the exile by metonymy [same event different name] come to be the exile. In fact, Paul subsequently takes up the language of exile to describe the divine surrender of the human being to sin (3:9; 7:14). Israel's exile thus recapitulates [tells the story again] humanity's fall and expulsion from the Garden of Eden and likewise anticipates the coming, final judgment" (Beale p613).

V26 - Here is the punchline of what Paul is saying: "Circumcision minus obedience equals uncircumcision, while uncircumcision plus obedience equals circumcision" (Stott p91).

V29 - Paul redefines who a Jew is, and it can be us Gentiles: "In his redefinition of what it means to be a Jew, an authentic member of God's covenant people, then, Paul draws a fourfold contrast. First, the essence of being a

true Jew who may indeed be ethnically a Gentile) is not something outward and visible, but inward and invisible. For the true circumcision is, secondly, in the heart, not the flesh. Thirdly, it is effected by the Spirit, not the law, and fourthly, it wins the approval of God rather than human beings. Human beings are comfortable with what is outward, visible, material and superficial. What matters to God is a deep, inward, secret work of the Holy Spirit in our hearts" (Stott p92).

1. The Law: the religious have confidence in teaching God's law but do not obey it.

Arcing:		Passage: Romans 2:17-23
If: The moralists have hypocritical confidence. Main 1	Series 1: They have God's law, they have a relationship to God, and they learn and approve his will.	Main [17] But if <u>you call</u> yourself a Jew and <u>rely</u> on the law and <u>boast</u> in God [18] and <u>know</u> his will and <u>approve</u> what is excellent,
		Ground because <u>you are instructed</u> from the law;
	Series 2: They instruct and teach others in God's law.	[19] and if <u>you are sure</u> that <u>you yourself are a guide</u> to the blind, a light to those who are in darkness, [20] an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth—
Then: The moralist fail personally. Main 1	Idea: You do not practice what you teach. Here are three examples.	[21] <u>you</u> then who teach others, <u>do you not teach</u> yourself?
	Explain Series 1: You yourself steal.	While <u>you preach</u> against stealing, <u>do you steal</u> ?
	Explain Series 2: You yourself commit adultery and look on women with lust (Matt 7).	[22] <u>You</u> who say that one must not commit adultery, <u>do you commit</u> adultery?
	Explain Series 3: You yourself have idols and functional saviors.	<u>You</u> who abhor idols, <u>do you rob</u> temples?
Inference of Main 1: Therefore you are hypocrites. Main 2: Why are you hypocrites?		[23] <u>You</u> who boast in the law <u>dishonor</u> God by breaking the law.

2. Circumcision: This demonstrates you have the law, but is your heart circumcised?

Arcing:		Passage: Romans 3:24-31	
Ground of Main 2: Because moralism can't fulfill (and thus blasphemes) the very law it honors. Main 3: Why is God's name blasphemed?	Idea: It is written. Explain: What was written?	[24] For, as <u>it is written</u> , "The <u>name of God is blasphemed</u> among the Gentiles because of you."	
	Then	[25] For <u>circumcision</u> indeed <u>is of value</u>	
Ground of Main 3: Because of the failure of religion - outward observance without inward reality is empty. Main 3: Why does obedience matter?	If	if <u>you obey</u> the law,	
	If	but if <u>you break</u> the law,	
	Then	your <u>circumcision becomes uncircumcision</u> .	
Inference of Main 3: The uncircumcised obedient are regarded as circumcised.	Action - If: Obedience matters not just having the law.	[26] So, if a <u>man</u> who is uncircumcised <u>keeps</u> the precepts of the law,	
	Action - Then: The inward is what counts.	will not his <u>uncircumcision be regarded as</u> <u>circumcision?</u>	
Main 4: Why will the uncircumcised keeper of the law condemn you circumcised law-breakers?	Result: The obedient uncircumcised will further stand to condemn the disobedient circumcised.	[27] Then <u>he</u> who is physically uncircumcised but keeps the law <u>will condemn</u> you who have the written code and circumcision but break the law.	
		[28] For <u>no one is a Jew</u> who is merely one outwardly, nor <u>is circumcision outward and physical</u> .	
Ground of Main 4: Because circumcision is a matter of the heart of obedience not merely flesh. Religion can't change the heart; and a changed heart is true spirituality.	Alternative	Series	[29] But a <u>Jew is one</u> inwardly,
		Series	and <u>circumcision is a matter of the heart</u> , by the Spirit, not by the letter.
	Alternative	Series	His <u>praise is not from man</u> but <u>from God</u> .
		Series	

D. Jews / moral religious present three arguments to avoid God's judgment (3:1-8).

Sermon: Questions and Answers

Pastor Ryan, 2/22/26. Intro: Kids love to find questions used as weapons. Paul takes questions off the table.

HEADLINE: PAUL ANSWERS THREE OBJECTIONS THE RELIGIOUS WOULD HAVE TO BEING FOUND GUILTY.

1. Is there advantage to being a Jew? Yes, they are entrusted with God revealing himself to them and this recorded in his word.

2. Can God keep his covenant to Jews and still judge them? Psalm 51:4 is quoted and shows David's sin with Bathsheba is justly poured God's judgment on him. Judgment shows he is faithful to his promise.

3. If punishment shows God's faithfulness, then is he unrighteous? No, he judges the entire world.

4. Shouldn't we sin more so we can glorify God more? No, that's false, and your judgment is just.

Overarching principles: A. God will judge sin, and he will hold sinners accountable, 1:18. B. God's judgment of sin displays his righteousness not some meanness of his character. C. God's judgments are fair and righteous and good. Gospel hope against God's judgment is coming in Romans 3:21.



Punch! Champaign, IL, TGC trip, Feb 2026

Notes & Quotes:

V1-8 - Wrong thinking of God attacks his glory: “He saw that the character of God was at stake. So he reaffirmed God's covenant as having abiding value, God's faithfulness to his promises, God's justice as judge, and God's true glory which is promoted only by good, never by evil” (Stott p96).

V4 - Paul uses Isaiah 46 and Psalm 115 to say idols cannot deliver what is true, and we lie to say we justify ourselves: “There is a contention between God and humanity as to who is speaking the truth. God's charge that human beings are “liars” is established in the unbelief of “some” within Israel. Ultimately, God will overcome this unbelief as well; that is the theme of Rom. 9–11. Paul's immediate attention rests simply on the triumph of God. God's faithfulness (3:3; cf. Deut. 7:9; 32:4; Lam. 3:23)—that is, his being

“true” (cf. in the LXX: Ps. 30:6; 70:22; 118:90; Isa. 65:16)—is not undermined by the unbelief of “some” Jews. On the contrary, Paul says, “Let God be found true, and every human being a liar” (3:4).

Verse 4 should be regarded not as a mere wish, but rather as an apostolic pronouncement. The language recalls not only the description of idolatry in 1:18–32 (see 1:18, 25; cf. 2:8) but also the contention between the Lord and the nations as it appears in Isa. 40–48, particularly the language of **Isa. 41:26**. The nations with their idols cannot bring forward anyone who announces salvation and brings it to fulfillment. They can offer no one to whom one must confess, “He is in the right [ṣaddīq] (Isa. 41:26 LXX: “It is true [alēthē]!” cf. 43:9; 47:10). It is the Lord alone who promises and fulfills and thus shows that he is the true God and Creator. Correspondingly, according to Paul, “Every human being is a liar.”

This second part of the pronouncement reflects **Ps. 115:2** LXX (116:11 MT), which has in view the human attempt at self-preservation and justification. In affliction, the psalmist has come to trust in God (Ps. 115:1 LXX [116:10 MT]; cf. 2 Cor. 4:13). To say in this context that all are liars is to say that all are hypocrites, who may pretend to offer help but are unable to do so (cf. Ps. 118:6–9; 146:3; Rom. 2:17–29). Paul does not mount a theodicy here; he announces the triumph of God over the human lie” (Beale p614).

Arcing Notes (Keller):		Passage: Romans 3:1-8	
Question - Objection 1: Paul, are you saying there is no advantage to biblical religion?	Series	1] Then what <u>advantage</u> has the <u>Jew</u> ?	
	Series	Or <u>what</u> is the <u>value</u> of circumcision?	
Answer 1: No, I'm not. There is great value in having and knowing the word (“oracles”) of God.	Series	[2] Much in every way. To begin with, the <u>Jews were entrusted</u> with the oracles of God.	
Question - Objection 2: But then hasn't the word failed, for so many Jews haven't believed the gospel?	If	[3] What if <u>some were unfaithful</u> ?	
	Then	<u>Does</u> their <u>faithlessness</u> <u>nullify</u> the faithfulness of God?	
Answer 2: No; despite their failure to believe, God's promises to save advance. Our faithlessness only reveals how true he is! Think of what he's done in order to be faithful to his promises!	Main	[4] By no means! [You] <u>Let God be true</u> though every <u>one were a liar</u> ,	
	Ground	as <u>it is written</u> , “That <u>you may be justified</u> in your words, and <u>prevail</u> when <u>you are judged</u> .”	
Question - Objection 3: But if he is faithful in response to our faithlessness, how could he judge anyone?	If	[5] But if our <u>unrighteousness serves</u> to show the righteousness of God,	
	Then	what <u>shall we say</u> ? That <u>God is unrighteous</u> to inflict wrath on us? (I <u>speak</u> in a human way.)	
Answer 3A (Series): He will judge unbelief. That is being faithful in response to our faithlessness.	Positive	[6] By no means! For then how <u>could God judge</u> the world?	
	Negative	If	[7] But if through my lie God's <u>truth abounds</u> to his glory,
		Then	why <u>am I</u> still <u>being condemned</u> as a sinner?
Answer 3B (Series): Anyone who says (and I don't) that you can sin so God will love you is worthy of that judgment.	Main	Action	[8] And why not [<u>you</u>] <u>do evil</u>
		Result	that <u>good may come</u> ?
	Comparison	—as some <u>people</u> slanderously <u>charge</u> us with saying.	
	Inference	Their <u>condemnation is just</u> .	

E. God's wrath in judgment is against the whole human race (3:9-20).

Sermon: Checkmate

Pastor Ryan, 3/1/26. Intro: In chess, the king has been in check for three chapters. Now it is checkmate.

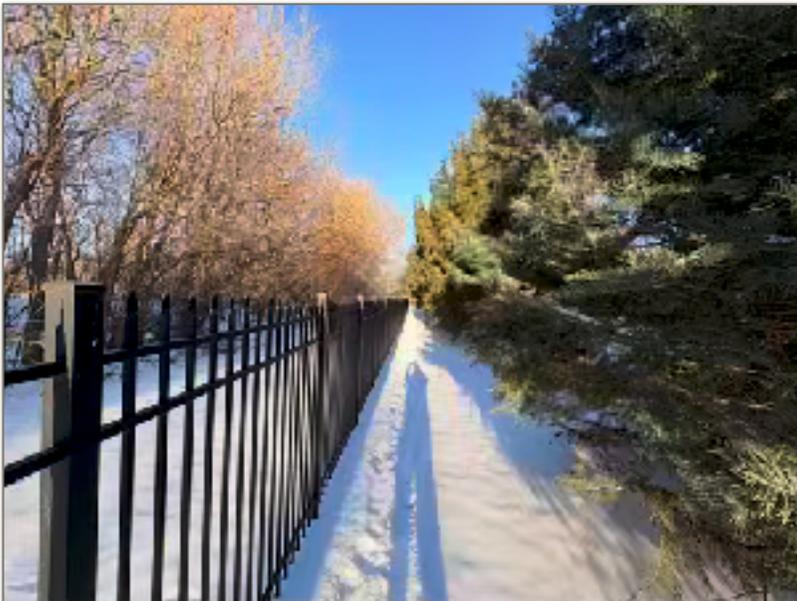
HEADLINE: IN THESE CLOSING ARGUMENTS AT THE TRIAL, EVERYONE DESERVES JUDGMENT.

1. All of us are under the power of sin: Up to 14 different OT passages are quoted here. No one seeks God for God's sake, just his gifts. We sin with our words. We sin with our actions. I and you are included here.

2. God will hold us accountable for our sin: It's a greater to lessor argument: if even the Jews who have the law are guilty for not doing the law, how can we Gentiles make it? Our mouths are stopped. There is no suitable defense that will get you to escape the verdict of guilty.

3. There is nothing we can do to fix our own sin problem: There is no way to dig out of this whole or go back behind the line that has been crossed. It is final. This is not just "check" but "checkmate."

What are potential responses to this? A. Be humble. No one seeks after God. B. Be urgent. This is not a situation you put off to a later date, namely, what do I do with my just sentence? C. Be thankful. The gospel is good news BECAUSE we are in check-mate but Jesus gives us God's righteousness by grace by faith.



Restoration walk

Notes & Quotes:

V11 - No one seeks God to delight in him alone not for his blessings: "Paul is saying that sinful self-centeredness controls all spiritual searching for meaning and experience, so that we will try simply to get blessings from God, keeping control ourselves and expecting (or demanding) that God serve us and shape himself to fit our needs. We won't bow down before the living God, giving him control of our lives and futures, enjoying him for who he is and experiencing his blessings in relationship with him as we ask him to shape us as we serve him. This means that anyone who is truly seeking God has been sought by God. If no one is capable of seeking God, then

any human who is truly searching for him must have already undergone some change inside them that is caused by God's Spirit, not their own. Jesus himself said: "No one can come to me unless the Father who sent me draws him" (John 6:44, see also v 65)" (Keller p74-75).

V13-17 - Sin in relationships happens because people block us from our idols: "This is how sin affects our relationships: we are after each other's blood—sometimes literally, more often in seeking to push down those who get in our way. Why do we become angry with people? Because they have blocked us from access to an idol—they have compromised our comfort, or prevented a promotion, or made us feel out of control, or are enjoying a relationship we feel we need. When we do not live enjoying God's approval in the gospel, we do not know peace ourselves, nor can we live in peace with others" (Keller p73).

V19-20 - When the defense speaks after the prosecution, there is nothing to say: “These words, writes Professor Cranfield, 'evoke the picture of the defendant in court who, given the opportunity to speak in his own defense, is speechless because of the weight of the evidence which has been brought against him'. There is nothing to wait for but the pronouncement and execution of the sentence” (Stott p102).

Arcing notes (Keller)		Passage: Romans 3:9-20
Question: Do Jews escape being guilty before God? Main 1: Why do Jews not escape?		[9] What then? <u>Are we Jews</u> any better off?
Answer - Series 1: No, Jews do not escape judgment because <u>everyone</u> is under the <u>power</u> of sin. Sin is defined: <u>1. The ungodliness of sin, 2. The pervasiveness of sin, (bodily limbs and organs were created and given us so that through them we might serve people and glorify God - total depravity: no one is as bad as they might be while no one is as good as they should be) and 3. The universality of sin (negatively: no-one understands, positively: all have swerved aside)</u> (Stott p100-101).	Ground of Main 1: Because everyone is “under sin.” Main 2: Why are we under sin?	No, not at all. For <u>we have</u> already <u>charged</u> that <u>all, both Jews and Greeks, are under sin,</u>
	Ground of Main 2 Series 1: Because the OT says none are righteous.	[10] as <u>it is written:</u> “ <u>None is righteous,</u> no, not one;
	Ground of Main 2 Series 2-3: <u>Sin and ourselves:</u> V11 Because no one wants God—we all sin in the mind and heart. V12 Because no one obeys God—we all sin in the will.	[11] <u>no one understands; no one seeks</u> for God.
	Ground of Main 2 Series 4-7: <u>Sin and our neighbors:</u> V13 Because we sin in words: no truth. V14 Because we sin in words: no love. V15-17 Because we sin in deeds: we fight. V18 Because we sin with our God: no one fears God.	[12] <u>All have turned</u> aside; together <u>they have become worthless;</u> <u>no one does good,</u> not even one.”
		[13] “Their <u>throat is an open grave;</u> <u>they use</u> their tongues to deceive.” “The <u>venom</u> of asps <u>is under</u> their lips.”
		[14] “Their <u>mouth is full</u> of curses and bitterness. [15] “Their <u>feet are swift</u> to shed blood; [16] in their <u>paths are ruin</u> and <u>misery,</u> [17] and the way of peace <u>they have</u> not <u>known.</u> ” [18] “ <u>There is no fear</u> of God before their eyes.”
Answer - Series 2: No, Jews do not escape judgment because <u>everyone</u> is under the <u>guilt</u> of sin. Main 3: Why are we under the guilt of sin?	Action: There is universal accountability. Result: There is universal condemnation.	[19] Now <u>we know</u> that whatever the <u>law says</u> <u>it speaks</u> to those <u>who are under</u> the law, so that every <u>mouth may be stopped,</u> and the whole <u>world may be held</u> accountable to God.
Ground of Main 3: Because the law cannot save us. Main 4: Why can't it justify us?		[20] For by works of the law no human <u>being will be justified</u> in his sight,
Ground of Main 4: Because the law only shows us our condemnation.		since through the <u>law comes</u> knowledge of sin.

III. The gospel is good news: God's undeserved GRACE is revealed (3:21-8:39).

Overview: Stott writes a one-pager tracing the argument through Section III.

“The 'But now of 3:21 is one of the great adversatives of the Bible. For into the universal darkness of human sin and guilt the light of the gospel has shone. Paul again calls it 'the righteousness of [or from] God' (as in 1:17), that is, his just justification of the unjust. This is possible only through the cross, in which God has demonstrated his justice (3:25f.) as well as his love (5:8), and it is available to 'all who believe' (3:22), whether Jews or Gentiles. In explaining the cross, Paul resorts to the key words 'propitiation', 'redemption' and 'justification'. And then, in responding to Jewish objections (3:27-31), he argues that because justification is by faith alone, there can be no boasting before God, no discrimination between Jews and Gentiles and no disregard for the law.

Romans 4 is a brilliant essay in which Paul proves that Abraham, the founding father of Israel, was himself justified neither by his works (4-8), nor by his circumcision (9-12), nor by the law (13-15), but by faith. In consequence, Abraham is now 'the father of all who believe', irrespective of whether they are Jews or Gentiles (11, 16-25). The divine impartiality is evident.

Having established that God justifies even the wicked by faith (4:5), Paul affirms the great blessings enjoyed by his justified people (5:1-11). Therefore, he begins, we have peace with God, we are standing in his grace, and we rejoice in the prospect of seeing and sharing his glory. Even suffering does not shake our confidence, because of God's love which he has both poured into our hearts through his Spirit (5) and proved on the cross through his Son (8). Because of what God has already done for us, we dare to say that 'we shall be saved' on the last day (9-10).

Two human communities have now been portrayed, the one characterized by sin and guilt, the other by grace and faith. The head of the old humanity is Adam, the head of the new is Christ. So then, with almost mathematical precision, Paul compares and contrasts them (5:12-21). The comparison is simple. In both cases the one deed of one man has affected enormous numbers of people. The contrast, however, is much more significant. Whereas Adam's disobedience brought condemnation and death, Christ's obedience has brought justification and life. Indeed, Christ's saving work will prove far more successful than Adam's destructiveness.

In the middle of this antithesis between Adam and Christ, Paul introduces Moses: 'the law was added so that the trespass might increase. But where sin increased, grace increased all the more' (20). Both statements will have sounded shocking in Jewish ears, because they will have seemed incorrigibly antinomian [anti-OT law]. The first appears to blame sin on the law, and the second to minimize sin by magnifying grace. Did Paul's gospel both disparage the law and encourage sin? Paul answers the second charge in Romans 6, and the first in Romans 7.

Twice in Romans 6 (verses 1 and 15) we hear Paul's critic asking whether Paul meant that we may go on sinning so that God's grace may go on forgiving. Both times Paul responds with an outraged 'God forbid!' For Christians to ask such a question shows that they have never understood the meaning of either their baptism (1-14) or their conversion (15-23). Did they not know that their baptism signified union with Christ in death, that his death was a death 'unto sin' (meeting its demand, paying its penalty), and that they had shared in his resurrection too? By union with Christ they were themselves 'dead unto sin and alive unto

God'. How then could they go on living in what they had died to? It was similar with their conversion. Had they not decisively offered themselves to God as his slaves? Then how could they contemplate lapsing into their old slavery to sin? Our baptism and conversion have both closed the door on to the old life, and opened a door on to a new life. It is not impossible for us to go back, but it is inconceivable that we should. Far from encouraging sin, grace prohibits it.

Paul's critics were also disturbed by his teaching on the law. So he clarifies it in Romans 7. He makes three points. First (1-6), Christians have 'died to the law' in Christ, just as they have died to sin'. Consequently, they are 'released' from the law, that is, from its condemnation, and are now free not to sin but to serve in the new way of the Spirit. Secondly, writing (I believe) out of his own past (7-13), Paul argues that, although the law reveals, provokes and condemns sin, it is not responsible for sin or death. No, the law is holy. Paul exonerates the law.

Thirdly (14-25), Paul describes in vivid terms a painful, continuing, inner moral struggle. Whether the 'wretched man' who cries for deliverance is a regenerate Christian or unregenerate (I take a third position), and whether he is Paul himself or somebody Paul is impersonating, his purpose in this paragraph is to demonstrate the weakness of the law. His defeat is due neither to the law (which is holy), nor even to his true self, but to 'sin living in me' (17, 20), and this the law has no power to control. But now (8:1-4) God has done through his Son and Spirit what the law, weakened by our sinful nature, was unable to do. In particular the remedy for indwelling sin is the indwelling Spirit (8:9), who has not been mentioned in chapter 7, apart from verse 6. Thus for both justification and sanctification we are 'not under law but under grace'.



Theo's room is ready

As Romans 7 is full of the law, so Romans 8 is full of the Spirit. During the first half of the chapter Paul describes some of the very varied ministries of the Holy Spirit - liberating us, indwelling us, giving us life, leading us into self-control, witnessing with our spirit that we are God's children, and interceding for us. The fact that we are God's children reminds Paul that we are therefore also his heirs, and that suffering is the only road to glory. He then draws a parallel between the sufferings and glory of God's creation and the sufferings and glory of God's children. The creation has been subjected to frustration, he writes. But one day it will be liberated from its bondage. Meanwhile the creation is groaning as in the pains of childbirth, and we groan with it. We also wait with eager yet patient expectation for the final redemption of the universe, including our bodies.

In the last twelve verses of Romans 8 the apostle rises to sublime heights of Christian confidence. He expresses five convictions about God at work for our good, that is, for our final salvation (28). He outlines five stages of God's purpose from a past to a future eternity (29-30). And he flings out five defiant questions to which there is no answer. He thus fortifies us with fifteen assurances of God's steadfast love, from which nothing can ever separate us" (Stott p37-39).

A. God's righteousness is revealed and illustrated (3:21 – 4:25).

1. At the cross he is both just, and he is the justifier.

Sermon: The Greatest Paragraph Ever Written

Pastor Ryan, 3/8/26. Intro: Due process of law in the Magna Carta was good. So was the Declaration of Independence. But there is one paragraph better. This passage has been called the top of all the Bible.

HEADLINE: WE HIDE FROM THE JUSTIFIED WRATH OF GOD IN GOD.

There are three core truths in this passage of the good news of the gospel message:

1. All have sinned and fall short of the glory of God: This summarizes Romans 1:18 through 3:20, namely, everyone is guilty for exchanging the glory of God for a copy and worship something else.

2. God has provided a way of salvation through his Son Jesus Christ: A. Salvation is based on the redeeming and substitutionary work of Jesus. “God himself gave himself to save us from himself” - John Stott. B. Salvation is accessed through faith in Jesus. C. Salvation is initiated by God.

3. God shows himself to both just and justifier by saving us in Christ: God’s forgiveness is not him saying, “don’t worry about it.” Something is broken and someone has to pay, either me or God. It is not that we got on the hook, it is that Jesus went on the hook for me.



Tulips in late afternoon pouring-in-sun

What do we do with this? A. Believe in the Lord Jesus Christ for payment for your trespasses and sins. B. Live for Jesus.

Notes & Quotes:

V21 - After no prospect of rescue from God’s deserved wrath, there is hope: “But now, Paul suddenly breaks in, God himself has intervened. ‘Now’ seems to have a threefold reference - logical (the developing argument), chronological (the present time) and eschatological (the new age has arrived).’ After the long dark night the sun has risen, a new day has dawned, and the world is flooded with light. But now a righteousness from God, apart from Law, has been made known. It is a fresh revelation, focusing on Christ and his cross, although ‘the Law and the Prophets testify’ to it (21b) in their partial foretellings and foreshadowings. So then, over against the unrighteousness of some and the self-righteousness of others, Paul sets the righteousness of God. Over against God's wrath resting on evil-doers (1:18; 2:5; 3:5), he sets God's grace to sinners who believe. Over against judgment, he sets justification” (Stott p108).

V26 - Icy hearts are melted with this kind of love: “Through the sin-bearing, substitutionary death of his Son, God has propitiated his own wrath in such a way as to redeem and justify us, and at the same time demonstrate his justice. We can only marvel at the wisdom, holiness, love and mercy of God, and fall down before him in humble worship. The cross should be enough to break the hardest heart, and melt the iciest” (Stott p117).

V25 - Faith is only a conduit to get this great righteousness from grace. We in our faith are not great. It is the object of our faith that is great: “God justifies the believer - not because of the worthiness of his belief,

but because of his (sic. Christ's) worthiness who is believed" (Stott p118).

Arcing:		Passage: Romans 3:21-26
<p>Main 1: The revealed righteousness from God is received. The Old Testament since it points to Christ shows the righteousness of God through faith in the Substitute. Abraham is the example of this coming next in this logical flow.</p> <p>Main 1: Why has the righteousness of God been made manifest?</p>	<p>Idea: It is not based on keeping the law.</p>	<p>[21] But now the <u>righteousness</u> of God <u>has been manifested</u> apart from the law,</p>
	<p>Explain: It is received through faith in Jesus Christ.</p>	<p>although the <u>Law</u> and the <u>Prophets bear witness</u> to it— [22] the righteousness of God through faith in Jesus Christ for all who believe.</p>
<p>Ground of Main 1: Because all need it. Main 2: Why is there no distinction of who needs it?</p>		<p>For there is no distinction:</p>
<p>Ground of Main 2: Because the righteousness of God is needed by and available to every person. All have sinned and are justified the same way.</p> <p>Main 3: Why did God put forward Jesus? How is the revealed righteousness from God is provided in Jesus (v25-31)?</p>	<p>Idea: Redemption is free to us but costly to Christ. - The source of our justification is God and his grace.</p>	<p>[23] for <u>all</u> <u>have sinned</u> and <u>fall short</u> of the glory of God, [24] and <u>are justified</u> by his grace as a gift, through the redemption <u>that is</u> in Christ <u>Jesus</u>,</p>
	<p>Explain: What about Christ is costly? Righteousness is based on Christ's death. - The ground of our justification is Christ and his cross.</p>	<p>[25] whom <u>God put forward</u> as a propitiation by his blood, to be received by faith.</p>
<p>Ground of Main 3: Because until Jesus came sin was atoned for but collected. Main 4: Why did Jesus come now?</p>	<p>Action</p>	<p>This <u>was to show</u> God's righteousness,</p>
	<p>Result</p>	<p>because in his divine forbearance he had <u>passed</u> over former sins.</p>
<p>Ground of Main 4: Because all sin has now justly been finally dealt with in Christ's death and God now justifies us by giving us his righteousness through faith in Jesus.</p>	<p>Action: He shows. Purpose: Christ's death satisfies both God's justice and love. - The means of our justification is faith.</p>	<p>[26] <u>It was to show</u> his righteousness at the present time,</p>
		<p>so that <u>he might be just</u> and the <u>justifier</u> of the one who has faith in Jesus.</p>

V21 - Only in Christianity is righteousness something we are given by grace through faith and not something we earn to make God accept us: "Righteousness is a validating performance record which opens doors. When you want a job, you send in a resumé. It has all the experiences and skills that make you (you hope!) worthy of the position. You send it in and say: Look at this. Accept me! Your record has nothing on it that disqualifies you from the job; and it has (you hope!) everything that will qualify you for it... Outside of the gospel, we must develop a righteousness, and offer it to God, and say (hopefully and anxiously): Accept me. The gospel says that God has developed a perfect righteousness, and he offers it to us, and by it we are

accepted. This is the uniqueness of the Christian gospel; and it reverses what every other religion and worldview, and even every human heart, believes” (Keller p84).

V22 - The object of our faith saves us not our faith itself: “But it is the object of belief [faith], rather than the belief [faith] itself, which is the crucial issue. I may have great, unshakeable faith in the ability of feathers strapped to my arms to fly me from the US to the UK; but I have put my faith in the wrong place. Equally, I may have just barely enough faith to board a transatlantic flight, trembling nervously as I do; and yet the object of my faith will accomplish what it promises. It is not faith that saves; it is not even faith in God that saves: it is faith in Jesus Christ” (Keller p85).

V21-22 - The Old Testament was not setup to be saved by obedience. Abraham like us are both saved by faith. Faith in what? The substitute dying in my place: “We must not fall prey to the subtle mistake of thinking that our faith actually saves us, as though in the Old Testament God wanted obedience to the law for salvation, and now he has changed the requirements and all he wants is faith. That is a misunderstanding of both the Testaments, of the role of both law and faith! In both the Old and New Testaments, it is the work of Christ that merits our salvation. In both, faith is how it is received, and that is all it is. Faith is simply the attitude of coming to God with empty hands... Faith is only the instrument by which you receive your salvation, not the cause of your salvation. If you don’t see this, you will think you have something to boast about: The reason I am saved is because I put my faith in Jesus. This is a subtle misunderstanding which cuts away our assurance, and boosts our pride” (Keller p87).

V23 - His glory and enjoying his approval is what we were made for, and sin makes us completely miss this: “All have sinned and lack the glory of God.” We were made in God’s image to bring him glory and enjoy the glory of his praise (2:29). In our sin, we have lost this glory; we cannot live in the presence of God, enjoying his approval” (Keller p85).

V24 - We are saved from God’s just judgement of us through redemption: “How can a just God justify justifying you and me? “Through the redemption that came by Christ Jesus” (v 24). Redemption is a word that takes us back to Old Testament Israel. In that agricultural society, it did not take much to get into debt, into having to sell yourself into slavery, but it did take much—your whole life, perhaps—to get out of it. So God’s law made provision for a kinsman-redeemer—a go’el—who would buy you out of that debt, that slavery, so you could live free again (Leviticus 25:25) [the book of Ruth and her story with Boaz is a great narrative of what a kinsman-redeemer does]. Now Paul says that through Jesus, to us who are slaves to sin and death and judgment... to us who can never pay the debt that we owe... to us redemption—freedom from that debt—has come” (Keller p88).

V25 - Jesus is put forward as THE mercy seat on the Ark of the Covenant where we clothed with God’s righteousness and have intimate fellowship with God: “The translation of the finite verb ‘proetheto’ in 3:25 is somewhat difficult. It might be rendered ‘set forward (as mercy seat).’ Most of those who advocate reading ‘hilastērion’ as ‘mercy seat’ adopt this reading, pointing to the use of the cognate Greek noun ‘prothesis’ to describe the setting out of the showbread. This ritual is distinct, however, from the annual appearance of the high priest before the mercy seat. Moreover, Paul already used this verb in the alternate sense of ‘to purpose’ in 1:13 (cf. Eph. 1:9). His decided emphasis here on the distinction between the present moment of revelation and God’s past hiddenness strongly suggests that we should understand Paul



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as saying that ‘God purposed Jesus as a mercy seat’... It is through faith that Jesus is God’s mercy seat... Paul brings his summary back to its opening theme, interpreting the appearance of God on the mercy seat as the manifestation of his righteousness... God purposed him as ‘mercy seat [Paul’s usage is ‘anarthrous’]... by his blood...’ As the mercy seat of God, then, Jesus is the vindication of God in his saving judgment... As in 3:21–22, Paul doubles his reference to the revelation of God’s righteousness, again defining it in terms of Jesus in the second member of the pair. God purposed Jesus as mercy seat ‘for the demonstration of his righteousness in the present time, so that he might be righteous and might justify the one who is of the faith of Jesus (i.e., the one who belongs to the faith that springs from Jesus)’ (Beale selected quotes p620-622).

V25 - Propitiation means we are covered by Christ’s asbestos-like righteousness through the fire of God’s just wrath against us (Piper): “Expiation is the wiping away of wrongdoing. Propitiation includes expiation, but is much more than expiation—it is the turning away of God’s wrath. It means that God’s wrath is turned away from us—those who deserve it—by the provision of One who takes it in our place: God himself, Jesus” (Keller p88).

V25 - God deferred payment and rolled sins in the Old Testament forward to the time of Christ’s death on



the cross: “If God had really and totally forgiven the sins committed by his Old Testament people, they would be gone; nothing more would need to be done. But Paul is showing us that in fact God had not forgiven them, so much as left them unpunished, until he punished his Son for them at the cross. In other words, God in his patience had deferred payment on those sins. The sacrifices and rituals of the Old Testament were only and always place-holders pointing to Christ; they did not really pay the debts (as the New Testament books of Galatians and Hebrews explain in far more detail). God was accepting Abraham, Moses, David and all the Old Testament saints when they repented and trusted in his mercy, but he accepted them on the basis of the future work of Christ. He was already the just Judge who justifies his people” (Keller p91).

V26 - If God was just loving but not just, we lose; but if he is just and not loving, we also lose. In a masterful act, he demonstrates both for our highest good: “If God forgave us by becoming indifferent to sin—if the only way he could justify his people was to give up his role as Judge—then that would hardly be loving to the victims of sin, it would give us no assurance for the future, and would make God deeply compromised within his character. No, God should, must, and will judge us. The wonder is that he

judged us in the person of his own Son... **God does not set his justice aside; he turns it onto himself.** The cross does not represent a compromise between God’s wrath and his love; it does not satisfy each halfway. Rather, it satisfies each fully and in the very same action. On the cross, the wrath and love of God were both vindicated, both demonstrated, and both expressed perfectly. They both shine out, and are utterly fulfilled. The cross is a demonstration both of God’s justice, and of his justifying love...

The world is full of people raised with a supposedly enlightened view of a “loving,” “anything-goes” God, so they feel spiritually like orphans with no certainty or real love, because they are. They have ended up with a God who is uncaring and indifferent; and, of course, non-existent... You will feel crushed and despairing, or angry and defiant, and always be unloving, because fear can’t produce love... The wonder of the cross is that in the very same stroke it satisfies both the love of God and the justice of God. **At the very same moment it shows us that God is both the Judge, who cares enough about his world to set standards and hold us accountable to them; and the Justifier, who has done everything necessary to forgive and restore us**” (Keller p89, 91).

2. God's righteousness is defended against criticism.

Sermon: About That Boasting...

Pastor Jim, 3/15/26. Intro: We like to take credit and thereby boast. Not here in salvation.

HEADLINE: THERE IS NO BOASTING, DISCRIMINATION, OR ANTINOMIANISM.

1. The context: Even faith came from outside of you so that you have nothing to boast about. The intent of the law was never obedience earns salvation. It was to point out our need for a perfect law keeper, namely, Jesus. We obey the law now out of new life, because we have been justified and not to get justified.

2. Application: A. We want to be a people who boast in God. Psalm 44:8 says that in God we boast continually and give thanks forever. B. Let's lovingly and joyfully obey Jesus. We are free to obey as overflow. C. Let's treasure our faith: what a beautiful gift.

Notes & Quotes:

V27-28 - Since our good works do not save us, our sin can't drive us from God's love: "If fundamentally you reject the whole idea of the cross and Jesus as your sin-bearing substitute—if deep down you really think your worthiness and acceptability hang on your performance—then, when your sin is revealed, it drives you away from God instead of it making you feel closer to him" (Keller p96).

V28 - The Law matters, but it is Jesus who has kept it fully for me, and now indwells me to obey it also: "...although keeping the law as a means to salvation is null and void (and always has been [in the OT too], as he'll show in chapter four [with Abraham]), the law has not been set aside or its requirements changed. The law of God is still there, and must still be kept. It must be obeyed for anyone to stand in God's presence. The gospel does not declare that the law does not matter, but that it matters very much. It must be kept; and, for those who have faith in Christ, it has been" (Keller p97).

V27-31 - Paul is pushing against either/or false dichotomy thinking here. It is NOT faith or Law. It is faith in Christ the law-keeper who provides us the righteousness of God: "Paul seemed to them to set law and faith in opposition to each other, to exalt faith at the expense of law, and or even to nullify the law altogether. Stott p121

V29-30 - Jesus fulfills Abraham's covenant in Genesis 12 & 15 that all the nations of the world will be blessed in him: "Jewish people were extremely conscious of their special covenant relationship with God, in which Gentiles did not share. It was to the Jews that God had entrusted his special revelation (3:2). Theirs too, as Paul will soon write, are 'the adoption as sons ... the divine glory, the covenants, the receiving of the law, the temple worship and the promises', not to mention 'the patriarchs' and the human ancestry of Christ' (9:4f.). What the Jews forgot, however, was that their privileges were not intended for the exclusion of the Gentiles, but for their ultimate inclusion when through Abraham's posterity 'all peoples on earth' would be blessed. This covenant with Abraham has been fulfilled in Christ. He is Abraham's 'seed, and through him the blessing of salvation now extends to everyone who believes, without exception or distinction" (Stott p120).

V31 - The Law matters, but it is Jesus who has kept it fully for me,



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and now indwells me to obey it also: “So if you are obeying the law in order to be saved, you must do one of two things: Change the law, making it easier to meet its requirements [or]... Be crushed by the law, because you know you cannot meet its requirements. Whichever you do, you will nullify the law! Only the gospel allows us to recognize and uphold the perfect standards of the law, because we know that the law matters enough to God for it to bring death; but we also know that it no longer means our death. We don’t need to ignore the law we cannot keep, or be crushed by the law we cannot keep. We are free to have a right respect for moral absolutes and to care deeply about justice. We can be secure in ourselves, non-judgmental of others, forgiving to those who wrong us, and not crushed by our own flaws and failings. The gospel frees us to uphold the law” (Keller p99)

V31 - We do not sin more that grace may increase. No, being saved by faith the indwelling Spirit causes us to obey and uphold the law in miraculous ways really: “.by declaring justification to be by faith, not obedience, Paul was actively encouraging disobedience. This charge of antinomianism Paul will decisively refute in Romans 6 - 8. But he anticipates these chapters here by the simple affirmation that faith upholds the law. What he means, and will later elaborate, is that justified believers who live according to the Spirit fulfill the righteous requirements of the law (8:4; cf. 13:8, 10). It seems to me that this is the most likely explanation. Here, then, are three implications - positive and negative - of the gospel of justification by faith alone: First, it humbles sinners and excludes boasting. Secondly, it unites believers and excludes discrimination. Thirdly, it upholds the law and excludes antinomianism. No boasting. No discrimination. No antinomianism. Stott p121

Arcing:		Passage: Romans 3:27-31	
Series 1: Imputed righteousness gives all glory to God. There is no reason for <u>boasting</u> .	Main 1: Why is there no boasting?	Q&A - Series A	[27] Then <u>what becomes</u> of our boasting? <u>It is excluded.</u>
		Q&A - Series B	By what kind of law? By a law of works? No, but [<u>boasting is excluded</u>] by the law of faith.
	Ground of Main 1: Because we are justified by faith in Christ not our works.		
Series 2: Imputed righteousness shows God to be God of the whole world. There is no <u>discrimination</u> .	Main 2: Why are we equals with Jews?	Q&A	[29] Or <u>is God</u> the <u>God</u> of Jews only? <u>Is he</u> not the <u>God</u> of Gentiles also? Yes, of Gentiles also,
	Ground of Main 2: Because we are both saved the same way by imputed righteousness through the same faith.		
Series 3: Imputed righteousness satisfies the law of God. There is no <u>antinomianism</u> .	Main 3: If the law does not save me but faith does, can I break the law?	Q&A	[31] <u>Do we</u> then <u>overthrow</u> the law by this faith? By no means!
	Ground of Main 3: No, new life in the Spirit means we live the law as fruit to God (8:1-5)		

3. God's righteousness is illustrated in Abraham - Part 1.

Sermon: Father Abraham Had Many Sons

Pastor Ryan, 3/22/26 - surprise weekend in Iowa City with Steve & Trina McIlrath. Intro: The Sunday School song with the sermon title was always confusing, but it teaches that through Abraham the world is blessed to have Christ come through his seed. He is the Father of both Jews and Gentiles in his faith-line.

HEADLINE: ABRAHAM WAS SAVED BY GRACE THROUGH FAITH THE SAME WAY WE ARE.

Here are three key theological lessons from this passage and then a response:

1. We are justified by faith and not by works.
2. The justification comes through faith is a result of God's grace. Faith itself is not a work done in order to earn God's approval. Verses four and five, Paul squashes that notion: its a gift fully, not wages earned.
3. The blessing of justification through faith is available to all people. Because it is by faith, it is for Jews and Gentiles both. Circumcision is not required first, because Abraham was not circumcised first.

Response: Rest in the finished work of Christ. A. We renounce our works to earn God's favor, thus there is no room for boasting. You can't take credit for winning a marathon when you cut out the middle of the race. B. Resist the temptation to smuggle back in your good works. C. Recognize and embrace Christ is our only hope for salvation and right relationship with God.

Notes & Quotes:

V1-12 - There are three things going on when we are justified: "God credits to us faith as righteousness (3, 5, 9, 22t.). Secondly, he credits to us righteousness apart from works (6, 11, 13, 24). And thirdly, he refuses to credit our sins against us, but pardons and covers them instead (7-8). One cannot claim that these three expressions are precise synonyms, but they belong together in justification. Justification involves a double counting, crediting, or reckoning. On the one hand, negatively, God will never count our sins against us. On the other hand, positively, God credits our account with righteousness, as a free gift, by faith, altogether apart from our works. Stott p127.

V3-4 - What does it mean to have faith counted as righteousness? "It means that God treated Abraham as though he was living a righteous life. His faith was not righteousness; but God counted it as if it were... Abraham was not in himself righteous, perfect and blameless; but God treated him as though he were... Justification and credited righteousness are therefore the same thing. To be justified is to receive credited righteousness. This is what Martin Luther called "passive righteousness," and what theologians term "imputed righteousness." (Keller p102-103 selected).

V5 - Why should I let you into heaven? Four answers but only one works: "(a) Because I have tried my best to be a good Christian. (b) Because I believe in God and try to do his will. (c) Because I believe in God with all my heart. This is not a trick question. It reveals common misconceptions about what it means to believe, to have faith. Answer (a) is a "salvation by works" answer. Answer (b) is a "salvation by faith plus works" answer. Answer (c) is a "salvation by faith as a work" answer. In each case, the person is religious, but is not someone who "does not work" (v 5); they have not done a real trust transfer. In the last case, the person has even come to trust in his or her trust! [(D) This is the only answer: I believe in God's saving provision, namely, Christ for me]. In contrast to the model of "faith equals obedience," Paul gives us the formula: faith equals trust in God's saving provision... the saved person no longer trusts in obedience as a way to be

saved... [and] a saved person trusts God, who justifies the wicked... Verse 5 concludes by saying that if we stop trusting in ourselves as justifiers and start trusting God as justifier, the result is credited righteousness. (Keller p103-104 selected).

V6 - Double imputation is my favorite concept: Christ gets imputed to his account my sin, and I get imputed to my account the righteousness of God through him. I get sprung from death row AND given his Medal of Honor the same day.

4:1-8 - WHY Abraham was saved? Abraham was given (“credited”) righteousness, so salvation is a gift not earned like wages. There is no boasting, because he is not justified by works.

Arcing:		Passage: Romans 4:1-8
Main 1 (Question): Did Abraham discover salvation / justification / imputed righteousness by his works?		[1] <u>What</u> then shall we say <u>was gained</u> by Abraham, our forefather according to the flesh?
Ground of Main 1 (Answer): No, if he had been saved by works, he would have been able to boast before God—but this is an impossibility. Main 2: Why can't Abraham boast before God?	If / Then	[2] For if <u>Abraham was justified</u> by works, [then] he <u>has something</u> to boast about, but not before God.
Ground of Main 2: Because as Genesis 15:6 says he was credited righteousness from God. Main 3: Why is this crediting then not a wage for work done but a gift?	Question / Answer (Action / Result)	[3] For what <u>does</u> the <u>Scripture say</u> ? “ <u>Abraham believed</u> God, and <u>it was counted</u> to him as righteousness.”
Ground of Main 3: Because it is <u>God's</u> righteousness given to us through faith in Christ. It is a gift. 3:17 “He who through faith is righteous shall live.”	Main 4 (Alternative): A wage is an obligation: a gift is not. Every benefit is either one or the other.	[4] Now to the one <u>who works</u> , his <u>wages are not counted</u> as a gift but as his due.
	Main 4 (Alternative): So salvation comes only to those who stop trying to work for it, but instead receive it as a gift.	Action / Result
It is not <u>our</u> righteousness that we created by working hard, therefore it can't be a wage.	Comparison of Main 4: David makes the same point that Abraham's faith makes: we are not credited with sin anymore but credited with God's righteousness.	Idea: David also talks of this “credited righteousness.”
		Explain (Series, Series, Series): A believer is one whose sins are not credited or counted against them (Psalm 32:1-2).
		[6] just as <u>David</u> also <u>speaks</u> of the blessing of the one to whom <u>God counts</u> righteousness apart from works:
		[7] “ <u>Blessed are those</u> whose lawless <u>deeds are forgiven</u> , and whose <u>sins are covered</u> ;
		[8] <u>blessed is the man</u> against whom the <u>Lord will not count</u> his sin.”

4:9-17 - WHEN was Abraham saved? Abraham's righteousness came before circumcision and the law, so salvation is for all not some. Circumcision does not save.

Arcing:		Passage: Romans 4:9-12	
Question 1 (Main): Is this credited righteousness only for the Jews?		[9] <u>Is</u> this <u>blessing</u> then <u>only</u> for the circumcised, or also for the uncircumcised?	
Answer 1 (Ground): God's credited righteousness to us only comes through faith (and not of our works since there is no boasting, 4:2).		For <u>we say</u> that <u>faith was counted</u> to Abraham as righteousness.	
Question 2: So WHEN did Abraham the father of the Jewish people have this faith? Was it before or after he was circumcised?		[10] How then <u>was it counted</u> to him? <u>Was it before</u> or <u>after</u> he had been circumcised?	
Answer 2: Abraham's saving faith came before he was circumcised. Faith not circumcision saves both Gentiles and Jews.		Idea: Abraham got credited righteousness 14 years before he was circumcised with the sign of the covenant.	<u>It was</u> not <u>after</u> , but <u>before</u> <u>he was circumcised</u> .
Main 1 (next section): Why is Abraham the father of many nations?		Explain: Because Abraham's credited righteousness came through faith 14 years before he was circumcised, he IS the father of Gentiles and Jews alike regardless of circumcision.	Action: Abraham had this faith 14 years before he got the outward sign and seal of this righteousness.
		Purpose (Series 1): So that non-Jews who trust in the same promises will get credited righteousness.	[11] <u>He received</u> the sign of circumcision as a seal of the righteousness that <u>he had</u> by faith while <u>he was</u> still <u>uncircumcised</u> .
		Purpose (Series 2): So that Jews who trust God's promises will get the same credited righteousness.	The <u>purpose was</u> to make him the father of all <u>who believe</u> without being circumcised, so that <u>righteousness would be counted</u> to them as well, [12] and to make him the father of the circumcised
		Idea	<u>who are</u> not merely <u>circumcised</u> but <u>who</u> also <u>walk</u> in the footsteps of the faith that our father <u>Abraham had before</u> <u>he was circumcised</u> .
		Explain	

V9-12 - Logical flow: how does Paul get to circumcision? "Paul's first question has been whether Abraham was justified by works or by faith (1-3). His second is whether this blessedness of justification is available only for the circumcised (the Jews) or is also for the uncircumcised (9a). This question prompts a supplementary one, concerning the circumstances in which Abraham was justified Was he justified after he was circumcised, or before?" (Stott p128).



Iowa City, Iowa, March 2026

4. God's righteousness is illustrated in Abraham - Part 2.

Sermon: True and Genuine Faith.

Pastor Ryan, 3/29/26. Often doctors will use complex words we don't fully know. Likewise, what is faith?

HEADLINE: WE GAIN ACCESS TO THE PROMISES OF GOD BY FAITH NOT BY ADHERENCE TO THE LAW.

1. Why is faith necessary? Because God's promise is available to both Jew and Gentile alike not through adherence to the Law but through real faith.

2. What does faith look like in Abraham's life to understand what Biblical faith is: A. The faith of Abraham was based on God and His character. B. The faith of Abraham was focused on the promises of God. C. The faith exhibit by Abraham finds its ultimate fulfillment in Jesus Christ, v23-25.

Application: Have you placed your faith in Jesus like Abraham did for his righteousness for God's promises kept? It is not, "Are you a person of faith." It is, "Have you placed your faith in Christ?"



Chattanooga run across from the Ironman run course

hope of God's promises, and that was all the hope they needed (v 18). We have no hope of eternal life except that God has promised that in Christ we can be made righteous. We can face the loss of things we enjoy, and grief when those we love are taken away, yet not lose hope or feel that life isn't worth living. The person who believes God can face anything and say: I still have God's promises—and that is enough" (Keller p114-115 selected).

Notes & Quotes:

V1-25 - What are the five benefits that comes from faith in God's imputed righteousness through Jesus?

1.No boasting, v2 [it is gift not wages]

2.No cowering, v8 [our wrong is no longer credited to us]

3.A great identity. We are included in the great plan of what God is doing in human history, as children of Abraham through having the faith he did (v 12-17). This produces a great purpose and an understanding of what we are doing in the world.

4.Complete assurance. The promise of inheriting the earth—of enjoying eternal life in a renewed world—is of grace, and relies on God's promise-keeping power, not our performance (v 16). This enables us to live without fear of the future, and without despair at our failings.

5.Hope when hope is gone. There was no hope for Abraham and Sarah—except the

4:9-17 - WHEN was Abraham saved (continued)? Abraham’s imputed righteousness by faith came 14 years before his circumcision and 430 years before the Law was given, so salvation is for all not some. The Law has its proper and God-assigned place.

Arcing:		Passage: Romans 4:13-25	
Ground of Main 1 (previous section): Because Abraham got credited righteousness before the law was given. Main 2: Why doesn’t the promise come through the Law?		[13] For the <u>promise</u> to Abraham and his offspring that <u>he would be heir</u> of the world <u>did not come</u> through the law but through the righteousness of faith.	
Ground of Main 2: Because to live by law means you can’t receive what’s promised, and you only get God’s disapproval. Main 3: Why does the law not bring the promise of salvation?		[14] For if <u>it is</u> the <u>adherents</u> of the law <u>who are</u> to be the <u>heirs</u> , [then] <u>faith is null</u> and the <u>promise is void</u> .	
Ground of Main 3: Because the law can only show us where we fall short.		[15] For the <u>law brings</u> wrath, but where <u>there is no law</u> there is <u>no transgression</u> .	
Inference of Main 1-3: In summary - salvation comes by grace to those who believe the promise - those who have real faith - whether Jew or Gentile.	Main 4: Why is salvation by faith and not by the Law that the Jews had?	Action	[16] <u>That is why it [the promised inheritance made to Abraham] depends</u> on faith,
		Idea	in order that the <u>promise may rest</u> on grace and <u>be guaranteed</u> to all his offspring
		Purpose	—not only to the adherent of the law but also to the one <u>who shares</u> the faith of Abraham, <u>who is the father</u> of us all,
	Ground of Main 4: Because Scripture says Abraham fathers not one but many nations.	Explain	[17] as it is written, “ <u>I have made</u> you the father of many nations”—in the presence of the God in whom <u>he believed</u> , <u>who gives</u> life to the dead and <u>calls</u> into existence the things <u>that do not exist</u> .

4:18-25 HOW Abraham was saved? Abraham's faith is a case study for us, so we can truly be his "children." Abraham was justified by faith. What is this faith in action?

Arcing:		Passage: Romans 4:13-25	
Action: Abraham had faith. Faith's object: God's promise make to Abraham of descendants.	Idea	[18] In hope <u>he believed</u> against hope, that <u>he should become</u> the father of many nations,	
	Explain	as <u>he had been told</u> , "So <u>shall your offspring be</u> ."	
Manner Series 1: Faith's realism: Abraham didn't deny the real obstacles - he and Sarah were too old to have children and never did.	Main	[19] <u>He did not weaken</u> in faith	
	Temporal	Series	when <u>he considered</u> his own body, <u>which was</u> as good as <u>dead</u> (since <u>he was</u> about a hundred years <u>old</u>),
		Series	or when <u>he considered</u> the barrenness of Sarah's womb.
Manner Series 2: Faith's focus: It is on the glory and power of the Promiser.	Action-Negative		
	Action-Positive	Action	but <u>he grew</u> strong in his faith
		Manner	as <u>he gave</u> glory to God, [21] fully convinced that <u>God was able</u> to do what <u>he had promised</u> .
Result: Faith's result: Righteousness is credited.	[22] <u>That is why</u> his <u>faith was</u> "counted to him as righteousness."		
Inference of Action/Manner: Righteousness is credited by faith. For Abraham it was faith in a powerful promise keeping God who would give a descendent to bless the world. For us it is faith in that Descendent who is Jesus.	Idea: Scripture makes Abraham's faith an example for us.		
	Explain: Our faith's object: Jesus is Abraham's descendant who died and rose for our salvation.		
		[23] But the <u>words</u> " <u>it was counted</u> to him" <u>were not written</u> for his sake alone, [24] but for ours also. It will be counted to us <u>who believe</u> in him <u>who raised</u> from the dead Jesus our Lord, [25] <u>who was delivered</u> up for our trespasses and <u>raised</u> for our justification.	

V18-25 - What is the manner of Abraham's faith? "What does it mean to "believe God"?"

1. To know that reality is greater than how we feel or how things appear.
2. To focus on facts about God: We can imagine him reasoning it out: If there is a Creator God at all (and I know there is), he must have all power—there can be no limit to it. God knows Sarah and I are both old, but he's the One who hung the sun and moon and scattered the stars like sand with both hands! It is ridiculous for me to think our age presents such a being with an obstacle! Faith is thinking about God, focusing on facts about him. We, of course, have far more facts about God to focus on, far greater demonstrations of his love and power.

3. To trust the bare word of God” (Keller p110-112 selected).

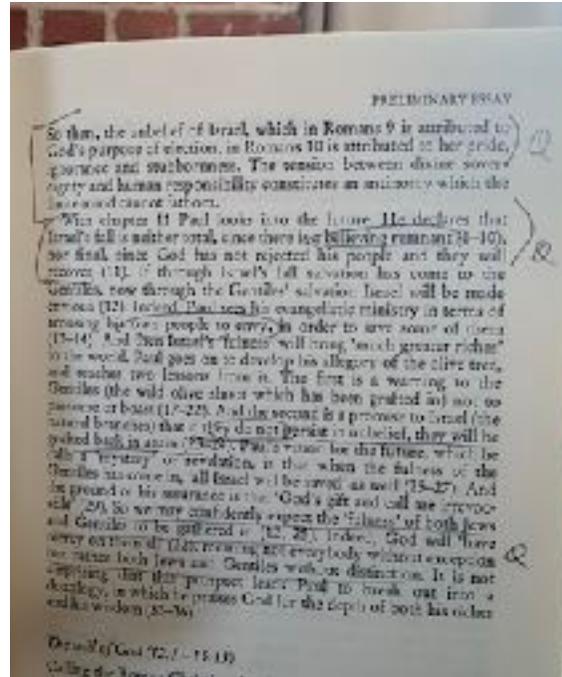


What a gift for so many years. Certainly a dream came true. Thankful and trusting in what is next.

IV. God has a plan for Jews and Gentiles both (9:1-11:36).

Overview: Stott writes a one-pager tracing the argument through Section IV.

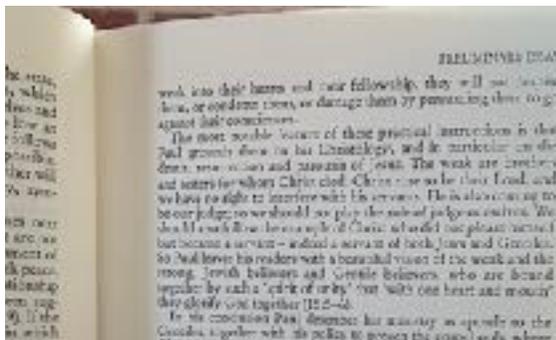
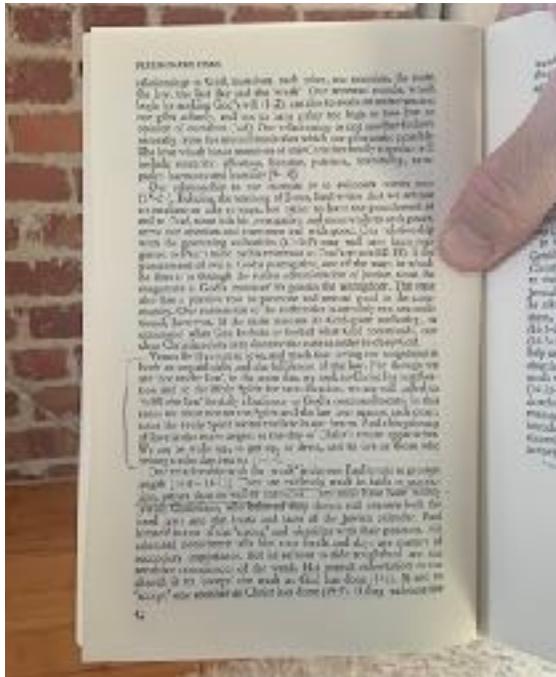
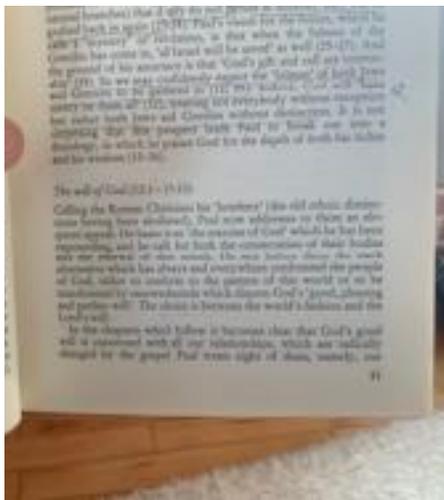
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V. The will of God is for changed relationships (12:1-15:13).

Overview: Stott writes a one-pager tracing the argument through this entire section.

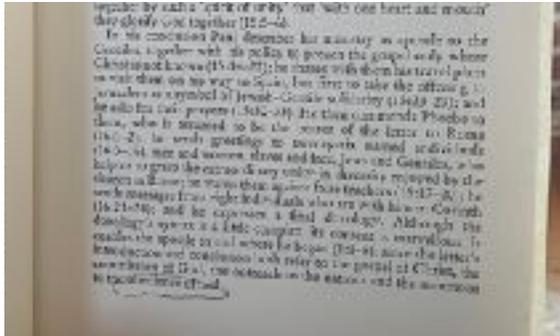
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VI. Conclusion: The providence of God is in the ministry of Paul (15:14–16:27).

Section Summary and Logical Flow

The





God meets us in the sleet



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Appendix: the Arcing one-pager

The summary of 18 ways two thoughts can connect.¹

Name	Definition	Key Words	Example 1
1. Series	Each proposition makes its own independent contribution to a whole - Main clauses are COEXISTING	And, moreover, furthermore, likewise, neither, nor, etc.	(series) The sun will be darkened, (series) And the moon will not give its light, (series) And the stars will fall from heaven, (series) And the powers of the heaven will be shaken. Mt. 24:29
2. Progression	Like series, but each proposition is a further step toward a climax - Main clauses are CLIMAXING	Then, and moreover, furthermore, etc.	(progression) Those whom he predestined he also called; (progression) And those whom he called he also justified; (progression) And those whom he justified, he also glorified." Rom 8:30
3. Alternative	Each proposition expresses a different possibility arising from a situation. Main clauses are CONTRASTING	Or, but, while, on the other hand, etc.	(alternative) Some were convinced (alternative) While others disbelieved. Acts 28:24
1. Action - Manner	The statement of an action, and then a more precise statement which indicates the way or manner in which this action is carried out	In that, by, etc. (in Greek it is the adverbial participle of means that distinguishes this from Idea - Explanation)	(action-main clause) God has not left himself without a witness (manner-subordinate clause) In that he gave you from heaven rains and fruitful seasons. Acts 28:24
2. Comparison	The relationship between statements expressing an action clearer by showing what it is like.	Even as, as...so, like just as	(comparison) As my Father has sent me, (main clause) So I send you. John 20:21
3. Negative - Positive	The relationship between two alternatives, one of which is denied so that the other is enforced - contrasting statements	Not...but	(-) (main clause) Do not be foolish, (+) (adversative clause) But understand what the will of the Lord is. Eph 5:17
4. Idea - Explanation	The relationship between an original statement and one clarifying its meaning (may only clarify one word from the main clause)	That is	(idea-main clause) Jacob supplanted me these two times; (explanation) He took away my birthright and (explanation) now he has taken away my blessing. Gen 27:36
5. Question - Answer	Statement of question and answer to that question	Look for the question mark	(question) What does Scripture say? (answer-main clause) Abraham believed God... Rom 4:3

¹ Schreiner, Thomas, R. *Interpreting the Pauline Epistles*, Michigan, Baker Publishing Group, 2011

Name	Definition	Key Words	Example 1
1. Ground	The relationship between a statement and the argument or reason for the statement (supporting proposition FOLLOWS)	For, because, since, etc. (In Ground, the conclusion comes first)	(main clause) Blessed are the poor in spirit, (ground) For there is the kingdom of God Matt 5:3
2. Inference	The relationship between a statement and the argument or reason for the statement (supporting proposition PRECEEDS)	Therefore, wherefore, consequently, accordingly, etc. (In Inference, the conclusion comes second)	(main clause) The end of all things is at hand, (inference) Therefore be sensible and sober in prayer. 1 Pet 4:7
3. Action - Result	The relationship between an action and a consequence or result which accompanies that action	So that, that, with the result that	(action) There arose a great storm in the sea, (result) so that the boat was being swamped by the waves. Matt 8:24
4. Action - Purpose	The relationship between an action and the one that is intended to come as a result.	In order that, so that, that, with a view to, to the end that, lest	(action) Humble yourselves under God's mighty hand (purpose) That he may lift you up. 1 Pet 5:6
5. Conditional (if-then)	This is like Action-Result except that the existence of the action is only potential	If...then, provided that, except	(if-conditional clause) If you are led by the spirit, (then-main clause) You are not under the law. Gal 5:18
6. Temporal	The relationship between the main proposition and the occasion when it can occur	When, whenever, after, before	(temporal clause) When you fast, (main clause) Do not look gloomy. (Matt. 6:16)
7. Locative	The relationship between a proposition and the place where it can be true	Where, wherever	(locative) Where two or three are gathered together in my name, (main clause) there I am in their midst (Matt 18:20)
8. Bilateral	A bilateral proposition supports two other propositions, one preceding and one following	Same conjunctions as Ground and Inference	(main) Let the nations be glad and sing for joy, (bilateral phrase) For you will judge the peoples with uprightness and guide the nations on the earth. (main clause) Let the peoples praise you, O God. Ps 67:4-5
1. Concessive	The relationship between a main clause and a contrary statement	Although...yet, although, yet, nevertheless, but however	(concessive) Although he was a Son, (main clause) he learned obedience from what he suffered. Heb 5:8
2. Situation - Response	The relationship between a situation in one clause and a response in another		(situation) How often would I have gathered your children together as a hen gathers her brood under her wings, (response) And you would not. Matt 23:37

Keller Outline of Romans

1:1-7: Paul's life work: the gospel

v 1 The gospel is what Paul's whole life is about v 2 The gospel is what the whole Bible (Old Testament) is about v 3-4 The gospel is about Jesus, the God-man v 5-6 The gospel leads to obedience through faith v 7 Greetings!

1: 8-15 Paul's goal: to preach the gospel at Rome v 8-10 Paul wants to come to Rome v 11-15 Though they are Christians, Paul expects to bless them by preaching the gospel to them too

1:16-17 Paul's thesis: the gospel in a nutshell

The characteristics of the gospel v 16a The gospel destroys shame (its effect) v 16b The gospel is a living force (its power) v 16c The gospel can save anyone (its scope) v 16c The gospel saves only those who believe (its condition) v 16d The gospel came to the Jew first, then the Gentile (its history)

The content of the gospel v 17a God reveals his perfect righteousness-record and provides it for us v 17b God's righteousness is received by faith permanently and exclusively v 17c Receiving it results in a new way of life

1:18 God's wrath: revealed and deserved v 18a Revealed: the presence of God's wrath in the world now v 18b Deserved: we know the truth but suppress it to live as we wish

1:19-25 God's wrath deserved—we are "without excuse"

God discloses his glory v 19 God's existence is plainly disclosed v 20 God's nature (power and divinity) is revealed in the created order

Humanity rejects true worship and glory v 21a Refusal to glorify or thank the Creator v 21b True reasoning processes and unconfused emotions are lost

Humanity constructs a counterfeit worship and glory v 22-23 Counterfeit religions and ideologies all worship something created v 24 Counterfeit worship leads to bondage and addiction ("gave them up") v 25a Counterfeit worship is based on believing a particular set of lies v 25b Summary: if we won't worship the Creator, we will worship something created

1:26-32 God's wrath revealed—"received ... the due penalty" v 26a The principle of God's wrath: he gives us up to our false worship v 26b-27 The effects of God's wrath on the desires v 28-32 The effects of God's wrath on the mind and will

2:1-3 We are judged according to our knowledge (Part 1) v 1 To judge someone brings a double condemnation (both the judge's and yours). Why? v 2 God's judgment is totally just v 3 We will be judged by the same standards we place on others; so moral and religious people are self-judging

2:4-5 We are judged according to God's patience v 4 God never gives us what we deserve, but tries to lead us to repentance through blessing us v 5 But God's patience will lead to greater judgment in the end if we reject him

2:6-8 We are judged according to our works v 6 The principle v 7 Eternal life comes to those who are glory-seeking v 8 Wrath comes to those who are self-seeking

2:9-11 We are not judged according to our pedigree v 9 Trouble to self-seekers, regardless of background v 10 Honor to glory-seekers, regardless of background v 11 God is an impartial judge

2:12-16 We are judged according to our knowledge (Part 2) v 12-13 We are judged by God's law only if we have it v 14-15 Those without the law are judged by what they intuitively know of it in the conscience v 16 Jesus will be the judge

2:17-29 The failure of religion and moralism

The confidence of the moralists v 17a They have God's law v 17b They have a relationship to God v 18 They learn and approve his will v 19-20 They instruct and teach others in it

The failure of the moralists v 21 They steal v 22a They commit adultery v 22b They have idols v 23 Therefore they are hypocrites v 24 Summary: moralism can't fulfill (and thus blasphemes) the very law it honors

The failure of religion v 25 Outward observance without inward reality is empty v 26 The inward is what counts v 27-29 Summary: religion can't change the heart; and a changed heart is true spirituality

3:1-8 Answers to objections v 1 Q: Paul, are you saying there is no advantage to biblical religion? v 2 A: No, I'm not. There is great value in having and knowing the word ("oracles") of God v 3a Q: But then hasn't the word failed, for so many Jews haven't believed the gospel? v 3b-4 A: No; despite their failure to believe, God's promises to save advance. Our faithlessness only reveals how true he is! v 5 Q: But if he is faithful in response to our faithlessness, how could he judge anyone? v 6-7 A: He will judge unbelief. That is being faithful in response to our faithlessness v 8 Anyone who says (and I don't) that you can sin so God will love you is worthy of that judgment

3:9-10 Everyone is "under sin"

Sin and our selves v 11 No one wants God—all sin in the mind and heart v 12 No one obeys God—all sin in the will

3:11-18 Everyone is under the power of sin

Sin and our neighbors v 13 Sin and words: no truth v 14 Sin and words: no love v 15-17 Sin and deeds: we fight - Sin and our God v 18 No one fears God

3:19-20 Everyone is under the guilt of sin v 19 There is universal accountability v 20a There is universal condemnation v 20b The law cannot save us; it only shows us our condemnation

3:21-24 How the revealed righteousness from God is received v 21 It is not based on keeping the law v 22 It is received through faith in Jesus Christ v 22b-23 It is needed by and available to every person v 24 It is free to us but costly to Christ.

3:25-31 How revealed righteousness from God is provided v 25 It is based on Christ's death v 26 It satisfies both God's justice and love v 27-28 It gives all glory to God v 29-30 It shows God to be God of the whole world v 31 It satisfies the law of God.

4:1-8 Why Abraham was saved?

Abraham was given ("credited") righteousness, so salvation is a gift, not earned v 1 He discovered justification by grace long ago v 2 If he had been saved by works, he would have been able to boast before God—but this is an impossibility... v 3 ... as Scripture says: he was "credited" righteousness v 4 A wage is an obligation: a gift is not. Every benefit is either one or the other v 5 So salvation comes only to those who stop trying to work for it, but instead receive it as a gift v 6 David also talks of this "credited righteousness" v 7-8 A believer is one whose sins are not credited or counted against them

4:9-17 When Abraham was saved

Abraham's righteousness came before circumcision and the law, so salvation is for all, not some v 9 Is this credited righteousness only for the Jews? v 10 Abraham got credited righteousness before he was circumcised v 11 Therefore, non-Jews who trust in the same promises will get credited righteousness... v 12 ... and Jews who trust God's promises will get the same v 13 Abraham got credited righteousness before the law was given v 14 To live by law means you can't receive what's promised, and you only get God's disapproval... v 15 ... for the law can only show us where we fall short v 16 So salvation comes by grace to those who believe the promise, whether Jew or Gentile... v 17 ... as Scripture says: he fathers not one but many nations

4:18-25 How Abraham was saved

Abraham's faith is a case study for us, so we can truly be his "children" v 18 Faith's object: the promise of descendants v 19 Faith's realism: he didn't deny the obstacles v 20-21 Faith's focus: the glory and power of the promiser v 22 Faith's result: credited righteousness v 23-24 Scripture makes his faith an example for us v 25 Our faith's object: Jesus (Abraham's descendant), who died and rose for our salvation

5:1-8 The benefits of justification we have now

Their description v 1 Peace with God v 2a Access to grace in which we stand v 2b Hope of glory v 3a Joy within suffering

Their growth: through suffering v 3b Suffering makes the justified person more single-mindedly persistent v 4a Single-minded persistence produces confidence

Their growth: through experience of God v 4b This all leads to growth in our hope... v 5 ... which deepens through experience of God's love through the Spirit

Their source v 6 Christ died when we were meritless v 7 The most loving person would not die for an evil person, but... v 8 ... that is exactly what Christ did

5:9-11 The benefits of justification we will have later v 9 If Christ died for us, he can "keep us saved" even through the judgment day. v 10a For if he died for us when we were his enemies, shall he do less for us as his friends? v 10b And if he saved us in dying, surely he will keep us safe as he now is living v 11 So we rejoice now in light of the future

5:12-14b The career of the first Adam

We sinned in Adam v 12a Death only comes to those who are sinners v 12b So we all die because we all sinned when Adam sinned

We sin without Adam v 13a Sin existed from Adam to Moses before the formal law/Ten Commandments were given v 13b People without the law are not as guilty of sin as those with the law... v 14a ... but people died just as much before Moses... v 14b ... therefore people died for the guilt of Adam's sin.

5:14c-21 The career of the second Adam

How Adam and Christ are different v 14c Adam's action is a "type" of Christ's v 15 The salvation brought by one man is much more than the sin brought by one man v 16 Christ not only covers the guilt of Adam's sin, but all other sins too v 17 Justice metes out equivalence, but grace overflows beyond what is deserved

How Adam and Christ are the same v 18 As Adam's sin brought us guilt, so Christ's obedience brings us righteousness v 19 More specifically: Adam's one act made us legally sinners (before we act), so Christ's

one act makes us legally righteous (before we act) v 20 When the formal law came with Moses, sin got more visible and worse, but... v 21 ... when Christ came, grace arrived to overwhelm, resulting in eternal life

6:1 The first question (of four) v 1 Does the message of salvation by grace alone lead you to stay unchanged morally?

6:2-10 Answer Part One: No, the gospel gives you knowledge of your new status with regard to sin v 2 We died to sin when we became Christians v 3-5 “We know” that when we were baptized with Christ, we died with him so we could live a new life v 6-7 “We know” that our old self was put away so that sin’s influence in us would be nullified v 8-10 “We know” that the power of Christ’s resurrection will also triumph in us

6:11-14 Answer Part Two: No, the gospel gives you power over sin as well v 11 Though you know you are dead to sin, you must also treat yourself as dead to sin v 12-13 United with Christ, you can obey sin or obey God, so obey God v 14 Since you are not under the law anymore, sin’s mastery over you is and will be broken

6:15 The second question: Does the gospel (the message you are no longer “under the law”) leave you free to live in any way you choose?

6:16-23 Answer Part One: No! You can be either a slave to sin or a servant of God, but no one is free v 16 Everyone is a slave to something! v 17-23 There are only two kinds of bond-service: to sin or to God v 17-18 The origins of each: born into slavery to sin, brought into slavery to God by conversion v 19 How each develops: slavery to sin results in ever-increasing wickedness; slavery to God leads to holiness v 20-23 The results of each: death (including present brokenness) or eternal life

7:1-6 Answer Part Two: No! You can be either married to the law or married to Christ, but no one is free v 1-3 Illustration: wives are bound to their husbands until freed by death v 4-6 Application: we are married to Christ! So we are now (like all married persons) bound with the cords of love, not fear v 4 How each starts: born into marriage to law; brought into marriage to Christ by his death v 5-6 The results of each: controlled by sinful nature, leading to death; serving in the way of the Spirit

7:7a The third question: Is the law a bad thing (since bondage to the law caused evil)? 7:7b-12 Answer: No, it was sin in me that made the law ineffective v 7b The law exposes sin for what it is v 8 Sin is aroused by its exposure to the law v 9 The law convicts of sin v 10-11 Thus the law brings both aggravation of sin and overwhelming conviction of guilt v 12 Summary: the law is good, but I am sinful

7:13a The fourth question: Is the law a killer? 7:13b Answer: No, sin is the killer 7:14-25 Our experience of remaining sin (NB v 18-20 recapitulate v 14-17) v 14/18 Our weakness: we have remaining sinful nature, prone to evil v 15-16/19 Our inner conflict: sin leads us to do things we hate v 17/20 Our identity: in a sense then, when we sin, it is the sin in us that does it, not our truest self v 21 Our dilemma: the more we seek to do and be good, the more evil within presses upon us v 22-23 The two forces of the Christian heart: A. Love of God’s law in my truest self (“the law of my mind”) B. Sin that hates the law of God (“law in my members”) v 24-25 The two cries of the Christian heart: A. Discouragement: who will rescue me? B. Hope: Christ has rescued and will rescue me!

E-Free Church's Romans Preaching Schedule

13. 5:1-5
14. 5:6-11
15. 5:12-21
16. 6:1-14
17. 6:15-23
18. 7:1-6
19. 7:7-12
20. 7:13-25
21. 8:1-4
22. 8:5-17
23. 8:18-25
24. 8:26-27
25. 8:28-30
26. 8:31-39
27. 9:1-5
28. 9:6-13
29. 9:14-18
30. 9:19-23
31. 9:24-29
32. 9:30-10:4
33. 10:5-13
34. 10:14-21
35. 11:1-10
36. 11:11-24
37. 11:25-32
38. 11:33-36
39. 12:1-2
40. 12:3-8
41. 12:9-13
42. 12:14-21
43. 13:1-7
44. 13:8-14
45. 14:1-12
46. 14:13-23
47. 15:1-13
48. 15:14-21
49. 15:22-33
50. 16:1-16

51. 16:17-27